MISSIONARY HORIZONS

JANUARY, 1958

Philip Gendreau, N. Y.

MISSIONARY HORIZONS

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NEW YEAR MEDITATION

Dear God, give me the Christ soul, pure, brave, serene
To meet these days.
Ready to walk head high, with firm, sure tread,
The year's strange ways!
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will since Thine, My God,
Shall still be done.

Let me live grandly, seek the things that last,
Press toward love's goal;
Win jewels? Fame? Nay, better when earth's past,
Stand a crowned soul!
So be my helper, Father, comfort me
With staff and rod,
Till I give back Thy year well lived
For man and God.

Selected

Drum calls are used for many purposes in Africa

CHANGING GOSPEL VEHICLES

A vehicle is defined by Webster as "a thing used as the instrument of conveyance or communication." Therefore the theme for February programs includes both transportation and communication. Since we are observing our Church's Centennial this year, we are interested mainly in the changes that have taken place during the past hundred years. The first topic, "Sailing Vessel to Jet Plane," covers changes in transportation *to* the field, while the second topic, "Muleback to Missionary Aviation Fellowship," applies to changes in transportation *on* the field. The third topic, "Drums to Electronics," relates to changing media of communication.

THE CHANGE: In the phrase first used by Wendell Willkie, our world has become "One World"—at least physically. Many frontiers have been eliminated and space is no longer a barrier. Our generation must deal with a total world.

Our forefathers could reach only a small group of people at a time but today we have mechanisms through which the voice of one man can be heard around the world the same moment that he speaks. And in many parts of the world he can be seen as he speaks.

THE OPPORTUNITY: This modern scientific advance is not an unmixed benefit. Pagan people know us now and that entails some disillusionments. As a result, the Gospel is discredited by large groups. Some are captivated by a superficial presentation of the Gospel. We are much nearer to other nations in time and distance but still far away in neighborliness, understanding, and cooperation. Nevertheless, it is easier than ever before to fulfill at least the first part of the Great Commission—"*Go* ye into all the world."

Missionary Horizons

Vol. LXXI January 1958 No. 5

CHANGING GOSPEL VEHICLES

Sailing Vessel to Jet Plane

SKYWAY TO ALASKA

FRANK A. LAWRENCE

WHEN ONE REMEMBERS that our Lord Jesus either walked or rowed to every town, village, or person to whom he brought the Gospel, it is obvious that great changes have taken place in the transportation of God's messengers.

At the invitation of the Presbyterians, Rev. James Rohrbaugh of Seattle and I accompanied 25 of their clergymen on a two-week preaching and looking tour of Alaska.

I left the little town of Indiana in Western Pennsylvania, attended briefing sessions in Seattle, conducted a week's preaching mission in Southeastern Alaska, visited Central Alaska, Anchorage, Fairbanks (including Mt. McKinley), the Mantanuska Valley, Juneau, Cordova, Sitka, Ketchikan, returned to Seattle, dropped off at Portland, Denver, Chicago, and was eating supper back at our manse 16 days later.

What a contrast to the trip of Rev. Andrew Gordon, our pioneer in India! It was 12 o'clock on the 28th of September, 1854, when his little ship *Sabine* began to move out from New York harbor. It sailed into the harbor at Calcutta 139 days later! His stateroom was six feet long by five wide and six feet high. No papers told him the news, no letters reminded him that friends were thinking of, and praying for, him and his family. No fruit or vegetables came aboard to flavor and freshen their stale fare. Their children outgrew their clothes and had to search through the trunks for larger garments. The entire company aboard the vessel numbered 27.

A set of palanquin-bearers bore him from the dock to the Free Church Institution in Calcutta. Fourteen coolies carried their baggage 10 miles, were dismissed, and a new set was employed for another 10-mile stage. So they traversed a 1,600 mile highway from Calcutta to Peshawar.

Rev. and Mrs. Samuel Martin had a memorable trip to the field in 1866. They embarked from New York in the steamship *Iowa*, bound for Glasgow, where they would change ships to India. They sailed from Glasgow on the 27th of November in the *City of Brussels*, for Calcutta. On the 6th of December they were overtaken by a cyclone and returned to Greenock. Starting out two weeks later they struck a sand bar along the coast of Ireland and laid-up in the Bay of Biscay for three days. Off the Cape of Good Hope they ran out of food and were existing on biscuits alive with worms. Mrs. Martin became so underfed and weak she was unable to sit up. They landed in Calcutta on the 3rd of May, exactly 158 days after they left New York.

By 1889, when Emma Dean Anderson sailed for India, the voyage was being speeded up. She sailed

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Dr. Lawrence, pastor of the First United Presbyterian Church of Indiana, Pa., left Oct. 20, 1957, on the Evangelistic Mission to Presbyterian churches in Alaska. He was assigned to preach in the native church at Yakutat, northwest of Juneau.

Philip Gendreau, N. Y.

Douglas Bridge and the city of Juneau, Alaska. This capital city has three Presbyterian churches—Memorial, Northern Light, and Auke Lake.

on Aug. 31 and arrived Oct. 29. Her friend and co-author of *In the Shadow of the Himalayas*, Mary Jane Campbell, sailed Nov. 12, 1884, and arrived Jan. 4, 1885.

In 1957 the Don McCurrys sailed from New York City on Oct. 20 and disembarked at Karachi on Nov. 12.

But to return to Alaska and the luxuries of travel in 1957. At the Pittsburgh airport the Northwestern Airlines DC-7 roared off at 10:30 P.M. and at 6:30 the next morning we drifted through the Seattle morning mist to a perfect landing on the International Airport.

Huge Clippers poised for the flight to Hawaii and sleek Constellations of the Alaskan airlines make the traveler aware of the fact that Seattle is the nearest port to the Orient and the doorway to Alaska.

In contrast to the 27 on Dr. Gordon's vessel, there were 45 on our Pan-American Boeing Stratosphere when it roared off for Alaska and a landing at Juneau some 1,000 miles and three and one-half hours away. The seats were soft and spacious. A gracious hostess hung up coats and hats as we came aboard. The Seattle morning papers were given out so one could follow the fortunes of football teams in Yale Bowl, the Big Ten, or West Coast Conference. Little Rock and Governor Faubus' attitude semed unreal in a plane carrying whites, Indians, and Eskimos. As for food, no wormy biscuits for 1957. The hostess came down the aisle with a brilliantly lighted cake proclaiming congratulations to the Third Annual Evangelistic Mission to Alaska. The cake was divided among the 27 clergymen aboard. Breakfast consisted of orange juice, cereal, toast, scrambled eggs, coffee. Below, the snow-capped mountains provided majestic background to the lowly scrambled egg.

It takes 36 hours by boat from

Juneau to Sitka. We had to see Sitka. This is the site of the Presbyterian Sheldon Jackson Junior College. It is also Alaska's oldest town, the spot where in 1867 the United States bought this Territory from Russia for two cents an acre! Transportation is no problem in 1957. The Presbyterians have a navy, the motorship *Princeton-Hall*, which is a welcome and familiar visitor to islanders and mainlanders for some 400 miles from Metlakatla to Skagway. But we are in a hurry. So we crowd into the Gruman "Goose" and 40 minutes later we splash to a landing in Sitka harbor.

Back at Juneau the sleek Constellation of Pacific Northern Airlines is ready to speed into Anchorage. There is no road from Juneau to Anchorage; no railroad travels up the coast of Alaska. No wonder the Indians, Eskimos, and Presbyterian pastors sat side-by-side awaiting the call to the plane. Over the great peaks of Logan and Foraker we flew, wondering how the fishermen below at Yakutat and Cordova were doing. Anchorage skies are filled with aircraft. Northwestern, Pan-American, Northern Pacific, Alaska Floatplane, Wien, Cordova, and Alaska Airlines all use this base. Not far away is Merrill Field which ranks first on the Pacific Coast in air traffic. Two hundred fifty smaller aircraft are based here and the total traffic for 1956 was 169,000 takeoffs and landings. The U.S. Air Force reports that the typical Anchorage summer months have 97 per cent flyable weather.

The pastors going into the Eskimo land kept right on flying! Into Point Barrow, with its church of over 500 members, went one preacher. He was met by the pastor, Rev. William Wartes, and his new plane, *Arctic Messenger*, which provides transportation for his 500-mile parish. No trouble at all to drop in on Rev. Roy Ahmaogak and his Wainwright Presbyterian Eskimos! Out on St. Lawrence Island, just a stone's throw from Russia, are Rev. and Mrs.

Point Barrow, northernmost tip of Alaska.

Rev. William C. Wortes, missionary pastor at Point Barrow, is also pilot of the "Arctic Messenger"

Photos on this page and page 261 by courtesy of Board of National Missions, Presbyterian Church U.S.A.

Lowell Campbell in the village of Savoonga. In 1957 the Wien Alaska Airlines kept them supplied with news, medicine, food, and visitors.

I discovered in Alaska that our Presbyterian brethren not only preach the Gospel but they do it with zeal, sacrifice, ingenuity, imagination, and joy. They are not content to leave the travel in upper space to the "Prince of the Power of the Air." They too board their sleek airliners, stubby PBY's, or two-seater Pipers singing, "All God's Children Got Wings." This is 1958. The King's business requires haste.

Another means of transportation used by Eskimos and missionaries at Point Barrow.

Sailing Vessel to Jet Plane

JOURNEYS TO THE FIELD

ERNEST V. CLEMENTS

OVER THERE in Pakistan in 1954, just three years ago, we celebrated the end of 100 years of missionary work. We had our special gathering on the Hajipur compound at Sialkot where Dr. Andrew Gordon built the first bungalow in the new Mission. Dr. Gordon with his wife and baby and sister traveled from America to Calcutta by sailboat, away around by Africa's Cape of Good Hope in 139 days. The long journey inland took weeks more up to a Presbyterian Mission station, established 20 years before in the town of Ludhiana. The saga of the early years was depicted in story, drama, and song.

We entered the scene 56 years after the Gordons. We were three young starry-eyed couples recently married —the William D. Mercers, the Frank Crawfords, and the Clementses—and with us three new missionaries, single women, Minnie Beatty, Janette Hopkins, and Olive Laing. We were fortunate to have with us two missionaries, Ella Gordon and Flora Jameson, who were returning to the field from furlough. Somehow or other the group you travel with, on your first journey to the field, always seems a bit closer to you.

We sailed in September 1912 from New York on the mighty and new *Mauretania* of the very famous British Cunard line. We had hardly said good-bye to that beautiful lady called the Statue of Liberty when we three couples got a severe jolt. On account of some mix-up there were only two cabins for us and the men would have to take one cabin and the brides would take the other. The tears of our brides and the angry "cussings" of their husbands did have a good result, for the next day the head steward had arranged for a cabin for each couple. In later years we laughed about this incident when in real missionary life we had to send our families off to the cool mountains for months every summer.

In England we transferred to a ship going direct to Bombay. Before going on board we ate our fill of ice cream thinking we would not see any more of this delicious dish for seven years. Again we could laugh in later years when we made ice cream in our homes.

Passing through the strait of Gibraltar we were disappointed in not seeing "Prudential Insurance Company" written across the face of that great rock. I wonder if any pleasure could be greater than cruising through the Mediterranean Sea in September—so relaxing, so restful, such good food and fellowship! All too soon we arrived at Port Said, the western end of the Suez Canal. A big monument to the builder, the French engineer DeLessops, stood at the entrance. I have heard that the Egyptian Government has removed this statue. This famous canal was opened in 1869. It is 99 miles long, 300 feet wide at the surface, and 262 feet wide at the bottom. It passes through very level desert land and no locks are necessary. This is certainly one of the world's most important waterways. No wonder Nasser's Government risked so much to take it and British and French risked so much to hold it.

Here at Port Said we went ashore for a few hours and had our first taste of the EAST. The Orient begins here. You sense it at once. Here our many British officials on board donned their famous shorts, wool stockings, sports shirts, and sun helmets. Our good guides, Ella Gordon and Flora Jameson, saw to it that we all bought sun helmets and wore them when in the sunshine. Twenty-

five years later I was "Uncle" to a group of new missionaries in 1937. In this group were the Wilbur Christys, Laura MacLachlan, Adah Boggs, and Alice Hill. At Port Said I went to the bazaar and got myself shorts, shirt, and sun helmet. My young friends were shocked the next morning when I appeared in this new garb and said, "We didn't think Uncle Clemy would wear those things."

Through the canal in a day, we were in the next week to complete our steamship travel to Bombay. What thoughts filled our minds and feelings welled up in our hearts when one morning on the horizon we could see the outline of the great city of Bombay. Here was one of the main gateways to "the pearl of the East," INDIA. We made the whole trip in a month instead of the 139 days spent by our first pioneers, the brave Gordons, in the sailboat. Ours had been a delightful cruise — theirs, long months of hardship.

Now for the trip inland towards that great Province—the Punjab, the land of five rivers. Punjab itself means five waters. We traveled by the fast *Punjab Mail*. The trains there looked small beside our American trains. The coaches are divided into compartments which are entered directly from the station platform. If you want to change to another compartment you must wait and do so at a station platform. We found that there are four different classes of compartments—namely, first, second, intermediate, and third. In first and second, reservations can be made for the five upholstered benches called "berths." Two of these are called "uppers," hung by hinges to the side of the compartment about five feet from the floor. These are used for luggage during the daytime but at night for sleeping. The first class was usually occupied by high Government officials and the very rich. We missionaries usually travel by second class on long trips and by "inter" class on short trips. The third class is for the *hoi polloi* and is almost always terribly crowded. The fares are extremely low in third class.

We left Bombay in the evening and arrived in Sialkot, 1,300 miles away, the afternoon of the second day. The Mission was in session at the Christian Training Institute. Many of them came in their own *tongas* or carts to the station. I would say the welcome was tumultuous. Every one of the more than a hundred missionaries made us welcome and wanted to help us.

How different it was with the Gordons back in 1854! No one to welcome Andrew Gordon—many to welcome us. He had to start from scratch and we arrived to find a great mass movement from the outcast tribe called *Chuhra* well along on their march to Christ, sweeping a half mililon into the new church across the Punjab.

And now for the airplane and its part in missionary endeavor. It was in 1947, just 10 years ago, that we were due to go back after furlough. It was the year of catastrophic events in India. Great Britain had granted India independence. The strong Muslim party in India under the leadership of Jinnah demanded that the sections where the Mohammedans predominated be made into a Muslim state. This was finally done with one section of this state in the Punjab in North India and the other in Southeast India. A thousand miles of India lie between the two parts of Pakistan. Since both Hindus and Muslims lived in the 700,000 villages of India, there was at once a great movement of Muslims out of India territory into the new Pakistan, and in the other direction Hindus in the new Pakistan getting back to India. There was great loss of life on both sides. Estimates are made that more than five million people moved in those terrible days. On top of all this confusion and trouble there were great floods pouring down the Punjab's five rivers. Missionaries gave up their regular duties and took part in units helping the refugees. The

(*Continued on Page* 300)

TRAVEL IN ETHIOPIA

FRED L. RUSSELL

A MOTHER of five children living in the State of Washington moves with her children quickly in the comfort of a station wagon from town residence to farm, to church, to neighboring and to distant towns. Her first journey was in a basket made in Egypt which eventually arrived at our Church's first station in Ethiopia—Sayo. The basket had been made fly and mosquito proof with a fine net; it had a covering of canvas to protect its occupant from downpours of rain and tropical sunshine. Protection from possible danger by people or animals was afforded by a faithful porter who carried the basket on his head the 45 miles from Gambeila. This traveler moved in isolation except at feeding times, lulled to sleep by the cadence of the faithful porter's bare feet on the leaf mould or stony trail through rain-soaked forests and over the rugged mountains. Music was also furnished by rushing water in the swollen streams and the calls of a great variety of birds in the trees.

Accompanying this lone traveler were three adult missionaries mounted on mules, excepting when ascents were so steep that the riders preferred to dismount in the interest of safety, or else in moments of pity for the undersized mules whose days were numbered by the fact of their having descended into valleys where tse-tse flies lurked to bite and to infect with trypanosomiasis. One interruption enabled one of the mules to kick his own foot into a stirrup. His predicament was relieved by an attendant rushing to his rescue. As soon as the foot was liberated it administered a resounding whack to the helper for his pains. Ethiopian mules are not noted for gratitude. One of the missionaries, the doctor, was frequently off his mule administering medical aid to coffee porters sick with malaria beside the trail and unable to proceed.

Others who accompanied this lone traveler were about 200 porters, each with a package on his head weighing approximately 40 pounds and containing parts of a stove, of dining chairs, sugar, flour, kerosene, or just baggage. Night was spent on a small mountain top. Sleep was induced or hindered by the mules masticating their succulent ration of bamboo leaves, distant roar of lions, yelps of hyenas, downpour of rain and the "Sh!" "Sh!" "Sh!" of the muleteers to reassure the mules that they were not to be concerned with the animal noises. Most amazing was the way the porters, covered by a thin cotton cloth, could lie on the bare ground in the pouring rain sleeping so soundly that it took vigorous shakes or kicks to arouse them!

Foreigners desiring to make long journeys in those days could hire men with mules. Freight was loaded on the mules, approximately 200 pounds to each animal. The day's march averaged five hours covering about 15 miles. Mules must have time to graze, and the owners to repair loading gear and to cauterize the ever-present saddle sores on the animals. Treatment though severe was effective, and the mule carried his load again the next day. Few creatures suffer more than these pack animals. On such journeys the one contracting for the mules and his family would be the only ones riding mules. The mule tenders were afoot and none of them would think of sacrificing the revenue of a pack animal by riding him.

A German missionary in the 1930's spent his whole time itinerating. He had a riding mule, about 10 porters,

Mr. and Mrs. Fred L. Russell, now on furlough in this country, were appointed to Ethiopia in 1926.

and that was all. Fellowship between the missionary and his porters was precious, and the evening camp fire was the occasion for singing the old songs of the church, so that the porters developed into a good choir to assist the missionary in his work of making the Gospel attractive to the people of the countryside. These porters were fed and clothed by the missionary and neither asked for nor received anything more. The life was one they loved, the kindness of the missionary was what they craved, and they rendered most willing service. It was a hardy and effective witness for Christ in a most acceptable way to the people of Western Ethiopia. When occasion demanded it this missionary could cover the country at more than twice the rate of the usual caravan, his mule being fed grain, and the porters being always eager to cover additional distance when the missionary willed it.

A change of the vehicle for the Gospel developed following occupation of the country by a European power. Later when missionaries returned, the country had been covered by a network of roads complete with grades and wooden bridges but without permanent surfaces. Within the country were many trucks, cars, and other mechanical appliances. For a time movement was fairly successful with motor equipment over much of the country. However, there was no commerce to support extensive roads. The wooden bridges rotted away. Heavy rains washed gulleys in the roadways, particularly on the mountain grades. Travel became more difficult. There were no fueling stations throughout the country. The former mule caravans had vanished because of the wars. Porters were no longer available. Missionaries were forced to use the roads, difficult though they were. Breakdowns of vehicles were unavoidable. Vehicles in addition to ordinary load had to carry enough fuel to return to the home base, and a quantity of spare parts which might be needed, as well as provisions of food and living dunnage for the journey.

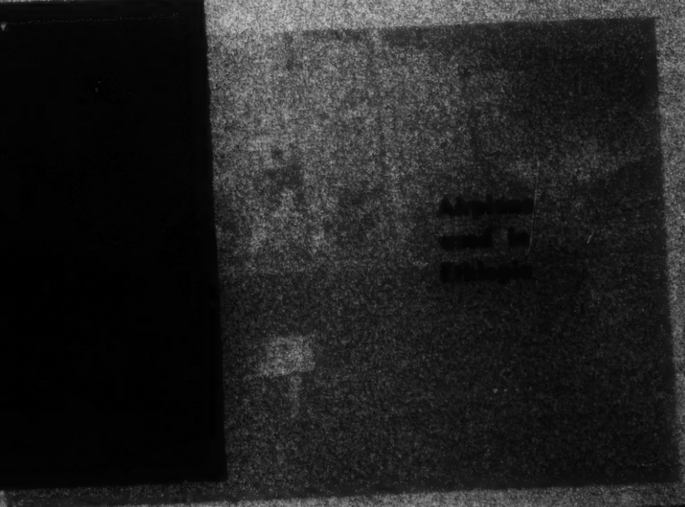
Enter the airplane! Amazing changes came with the planes. His Imperial Majesty's Ethiopian Air Lines was organized as a subsidiary of T. W. A. Administration was American, and all pilots were Americans with impressive war records. These sturdy airmen were looking for ways to serve any needing transportation. Report of a landing strip formerly used by one of the armies and an inquiry by someone needing transportation was sure to result in a trial flight that always left the party where he wanted to go, safely landed with an amazing amount of freight if that had been part of the bargain. These dependable DC-3 planes could take off and land with three tons of pay load. To those not accustomed to what had been learned by airmen in World War II, constant surprises were in store. Was the airstrip short, rough, wet? Never mind! The pilots knew how to put you down

Ethiopian road

A "superhighway" in Ethiopia

there with your stuff as though the cargo were a basket of eggs. Missionaries quickly seized upon these new facilities. An early venture was a special flight from Addis Ababa to Gambeila landing two new missionaries, with two children and their freight. True, they were still 40 rugged miles from destination at Sayo to be done by truck, which used up practically three days. The flight from Addis Ababa had required three hours, for 500 miles.

Soon arrangements were under way for completion of a landing field for Gore. Pilots were willing to take the word of a missionary when the field was ready to use. The local governor agreed to furnish the labor necessary. At the end of some days the governor demanded of the missionary that he send word to Addis Ababa that the plane might come to make its first landing. The missionary, convinced that the field still held too many hazards, refused. The governor took it upon himself and sent the word for the plane to come. Immediately the reply came, "We wait for the word of the missionary." The work went on to completion. Gore now has a plane every day of the week, and two planes two days a week. Gore's commercial stature has been greatly increased by this service. Great convenience of supply and communication has been provided to missionary effort because of it.

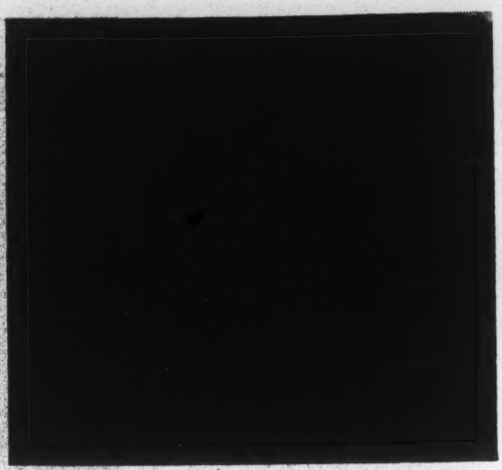


Airplane used in Ethiopia

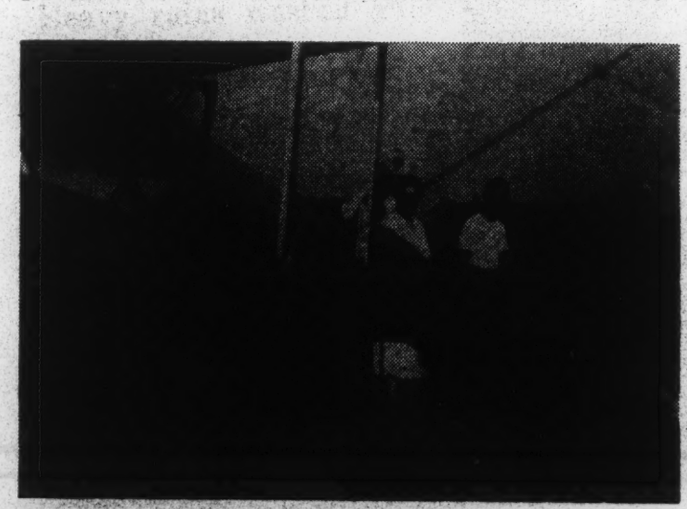
Airfields were later established in Dembi Dollo, serving the district of Sayo; in Mizan Taffari, serving Ghimeera district; and in Maji. All of these fields were opened upon request by missionaries who took active part in preparing the fields. These are all stations important to the work of the United Presbyterian Church. Much the same has obtained in other localities where other missions are concerned. None of the fields mentioned above is in an area reached by a usable road. When and if the roads are built the planes will have accomplished the important mission of interim communication. All services of Ethiopian Air Lines within the country originate daily in Addis Ababa. The Government profits greatly by this unifying agency. The service has now been going on for 11 years. To this time no life has been lost in flight by this unusual air service—a remarkable record!

Labors of missionaries still require the use of means of transportation other than air. The jeep and other four-wheel-drive vehicles will go to places inaccessible except by mule. Mule travel can reach places not accessible by jeep. Rugged country around Gore, Sayo, Ghimeera, and Maji will still require the use of all possible means of conveyance. This will remain true until the arrival of the helicopter for popular use.

Missionary Aviation Fellowship has been an important postwar development. Devoted Christians with experience in air travel have taken this

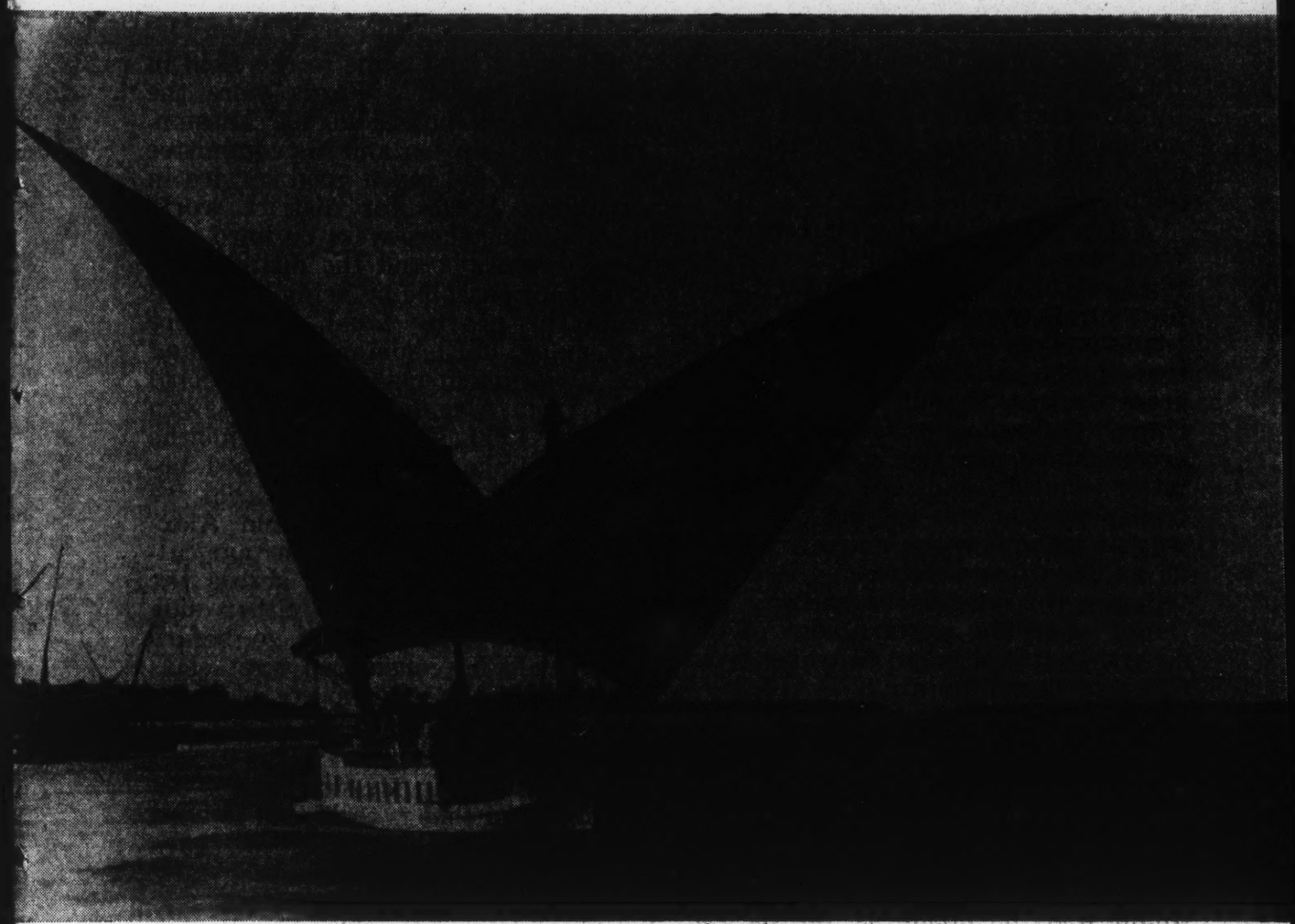


way of aiding the missionary task, and success has been spectacular. In the Sudan the value of this service is inestimable. This organization has furnished the answer to maintenance of aircraft for missionary use. Without adequate maintenance planes can be a means of stark tragedy and disappointment. M. A. F. desires to extend its service to Ethiopia. Since it cannot parallel service in the country now available by Ethiopian Air Lines, its service to the United Presbyterian work will not be a major aid. However, Baptist, Swedish, Norwegian, and German missions eagerly await the prospect of this service in Ethiopia as well as the independent Sudan Interior Mission. This air service available to missionaries by earnest Christians can well be a most important agency in the times ahead of us. We have arrived at a new day. The 1958 Gospel vehicle model seems the best of all.



Above: Eilen Halewood about to cross a river with the jeep

Below: The MAF plane being unloaded at Nasir in the Sudan



The "Ibis," well-known missionary houseboat on the Nile

Muleback to Missionary Aviation Fellowship

TRANSPORTATION IN EGYPT

WALTER J. SKELLIE, Assiut

MY FIRST airplane trip was in July 1943 in a British RAF transport plane. It was a large flying boat that took me from Cairo to Luxor for some services for the RAF boys stationed there. We had been having services for the group in Luxor ever since Christmas of 1941. During the spring and summer of 1942 the unit was built up rather rapidly and a chaplain was stationed there for some months during that summer. At his request we continued our informal services in the Girls' School chapel as well as our open house evenings for those who cared to come to our home. After the break-through at al-Alamain the size of the Luxor unit was considerably reduced and the chaplain was removed. At his request I accepted an appointment as officiating chaplain to the unit and thereafter held regular services at the camp or in the chapel until May 1946.

Having spent the entire summer of 1942 in Luxor, we were glad to find it possible to get away for some

change in '43, but I didn't want to be too long away from the boys and the services for them, so a round trip by air was arranged. Instead of the normal 11½ hours by rail, this took about 2½ hours and afforded a wonderful view of the valley.

A few weeks later after returning from summer vacation I was visiting some of the churches in the Luxor district. Because of war-time conditions autobus service was either limited or non-existent. One day I went from Gezirat Shandawil to visit our church and school at Gherizat. I was accompanied by the pastor of the latter church and our method of transportation was the old fashioned way of traveling—by donkey. It took us as long to go between these two villages, the one on the railway and the other on the western edge of the desert, as it had taken to travel from Cairo to Luxor by air.

This illustration shows the way in which missionary transportation has changed through the years. In our own missionary experience we have traveled over all the southern part of Egypt by houseboat from Assiut to Aswan. A good day of sailing would take us about as far as the express train would go in an hour. Sometimes we were able to use a Ford (model A) in reaching out from the river to the village groups. Often these trips were made by bicycle and not infrequently by donkey back or on foot. Indeed quite a number of villages could be reached only by footpaths and there were no adequate roads for four-wheeled vehicles. Sometimes when riding my bicycle my heart has been in my mouth as a number of village dogs came toward me. Often I had to get off the wheel and get it between me and the dogs until the people could drive them off.

When we first came to the field in 1924 the Model T Fords were the district work horses of the Mission. Professor Johnson and his committee in America did much good service in supplying Fords for district work. At that time there were no hard surfaced highways and the dusty roads were kept passable by being sprinkled from the nearby canal. Now there are many hard surfaced roads and the Government plans to have a hard road from Alexandria to the Aswan Dam by 1960. Within recent months the last links have been joined between Cairo and Assiut, so that we can now drive to Cairo and Alexandria on good roads. The agricultural roads reaching out across the valley to the desert on either side still have a long way to go before they would be considered first class roads, but many of them are adequate for use in reaching many of our village churches.

A new trend in Mission cars is developing and that is the trend toward the use of smaller European cars rather than the larger American cars. The smaller car offers distinct savings in price, custom charges, license fee, and running expenses. While we are somewhat loathe to forego the large American car with its power and comfort, we feel it a definitely wise trend that is taking place. Our cars are still a great asset to us. They are good for our morale. They save much time and strength. They serve not only our own group but many of our native brethren with us. They make it possible for us to reach out in a much wider sphere of service and thus to bear our witness for the Master and His church.

Drums to Electronics

RADIO IN THE NORTH SUDAN

E. VERNA PILLOW, Khartoum

"WE WILL KILL YOU. We will kill you. We will kill you. We will kill you," the war-drums of the Khalifa Abdullahi seem to say as they pulsate in their weird and terrifying rhythm. Fear of quick and painful judgment brings immediate response. All subjects gather for parade to show the grandeur of their leader and his power to kill the enemy.

"We will kill you. We will kill you. We will kill you. We will kill you," again the drums' relentless monotony communicates to the people of Omdurman. This time it is to witness the hanging, beheading, or mutilation of some who dare disobey the demands of an arrogant dictator.

1958

Huna Omdurman! Here is Omdurman! Radio Omdurman transmits its message of 1958. It communicates neither terror of tyranny nor dread of sudden death. It is keeping its country informed of news of the nations alongside of which the independent Sudan is taking her place in world affairs. It transmits the nation's contribution of culture to other Arabic-speaking countries of the Middle East.

THE SCENE

The place for these two settings is exactly the same. The time is less than a century apart. The transition from communication by simple percussion instruments to the intricacies of electronics has been made in rapid strides.

CHRISTIAN BROADCASTS

Along with the advance in means has gone the astonishing freedom of Christian messengers to use them. When the idea was first presented in the Christian Council to ask permission for broadcasting time on Radio Omdurman, the plan was approached with some doubt. Success did not come immediately, but because an Evangelical pastor was energetic and persistent a way was made. Christmas, Easter, and temperance broadcasts of addresses, dramatizations, and music have been allowed. The psychological effect on Evangelicals, a minority of the minority Christian group, was good. Letters from non-Christians were an assurance that they too had benefited. These occasions even afforded a chance for prime ministers to convey good wishes to the Christian community, a recognition which spelled real encouragement.

THE SUDAN AND MODERN METHODS

The Sudan's use of modern methods of communication shows ingenuity. A few years ago the pleadings of a political party-head reached the ears of voters right out of the sky. A small plane carried the familiar voice in a recorder which boomed out its message overhead.

The increasing traffic and general bustle of the growing city of Khartoum could easily drown out the voice of the muezzin that calls the faithful to prayer, if it were not for amplifiers used to make him heard. This is quite a reasonable way of counteracting the din of noonday, but to others than "the faithful" its blarings seem less necessary at 3 or 4 o'clock in the morning!

Cinemascope and its improved sound effects, and radio turned up to accommodate those at a distance

(*Continued on Page* 276)

Drums to Electronics

AUDIO-VISUAL AIDS IN PAKISTAN

ALICE G. HILL and LAURA REYNOLDS, Sargodha

THE VEHICLES have changed and will continue to change, but oh, how wonderful it is to know that the Gospel, the Good News of Salvation, remains ever the same. Christ Jesus, our Lord and Savior, is the same yesterday, today, and forever.

Since the days Christ walked the earth and used the homely things of everyday life to proclaim the Word His Father had given Him, His followers have sought out means to teach that same Word to others. Those who have heard His call to teach the Word in India and Pakistan have been using, down through the years, the things at hand to proclaim that Gospel of Good News to the people of villages and the people of cities, the literate and the illiterate, the young and the old, the individual and the multitude.

We have no record of just what was at hand for the pioneer missionary of 100 years ago. Our own personal and experimental knowledge goes back through one third of the century of Gospel teaching and preaching. During that time the "vehicles" have changed rapidly.

Pictures and Objects

Bible pictures and objects belong to the horse and buggy days, yet unlike the horse and buggy they have not gone out of style. Pictures illustrate Bible stories and objects help to drive home Bible truths. Oranges are plentiful during the winter months and they've helped us in getting a lesson across to village folk and to children's groups. A carefully excavated orange can look very nice on the outside—so can an orange injected with dark brown dye—but the one has nothing in it and the other has a bad heart.

Some of the get-rich-quick folk have tried to do so with counterfeit coins. The king's head and all the markings were there but the "ring" wasn't true. This object lesson once back-fired. A dignified, senior missionary got his tongue twisted and used the wrong *t* when telling the audience that many of them were like the counterfeit coins. They outwardly looked like genuine Christians but when tested, like the counterfeit rupee, they turned out to be "donkeys."

Children have learned Bible stories much more easily when they have made mud figures to represent the story. The five loaves and two fishes were a bit out of proportion in one class and the twelve baskets were smaller than either the fish or bread. In another class the donkey had an unfortunate accident when it got under the edge of the matting and a little boy sat on it.

At our Girls' Camp one year we undertook to teach the girls how to illustrate stories with "Little Jets." We had a mud wall built and used charred sticks—just the things they would have at hand in the village. We had tables, chairs, rivers, and people all over our front yard as the girls practiced with sticks on the ground. Esther illustrated the story of Baby Moses this way for her class in Vacation Church School in her village.

Two senior English missionaries gave us a series of charts that have been most helpful. They drew the outlines and had them printed off, then got their motor driver to use his spare time to color them. We've often used their simple chart of the "Ten Virgins" story, the set of heart charts, and one with the wall of sin between us and heaven with the various little figures trying their own

ways to get through or over the wall, though the only door is the Cross. These help one to make the truth plain to unbelievers. They prepared a simple chart illustrating the Ten Commandments that any illiterate person can follow and thereby remember the shortened version of the Commandments.

Christian workers in California have given us another "vehicle"—Gospel records in the vernaculars of many lands. We have driven up to the edge of a village, let down the tail-gate of the station wagon for a table, and started a record playing. Soon a group gathered and after a few more records giving the Old, Old Story in song, we've been able to tell them that Jesus loved them enough to die for them that their sins might be forgiven.

Whether the audience is made up of children or of people of all ages, the flannelgraph pictures seem always to hold the attention, and in many cases serve as a means of attracting non-Christians to the open-air meetings. One summer we set up a board in the side gateway of the city church during the Sabbath School hour and passers-by were attracted, stopped to look, and stayed to listen. In some of our village Bible schools groups of non-Christian women have been taught the lesson, as they watched the pictured story, without being aware they were learning.

The Magic Lantern

Twenty-five years ago the projector for still pictures was the old-fashioned carbide lantern. Oh, how that carbide did stink! It could run close competition to the pussy with the striped tail. And if the drip, drip of the water stopped, or the carbide supply wasn't quite enough, the light dimmed out. Sometimes the old lantern taught us the power of prayer! When a half-hour's struggle, with a restless audience waiting for something to happen, failed to get the connections together right, a pause for prayer, audible prayer—we'd been pleading silently for at least half of that half-hour—did make the something happen and the machine was ready to work. And those glass slides! They were as bulky and as heavy as the lantern. And they broke so easily as we joggled along over village roads (?). Those hand-painted slides were not always works of art, and a big crack showing across the picture on the bed-sheet screen didn't help much.

The first step ahead from this marvelous invention was the use of a pressure lantern fixed inside an awkward box with the reflector from the carbide affair. This was hotter but the smell was eliminated.

Projectors improved and the slides lost both their weight and size. The little 2x2 slides still were under glass and breakable, but a small glass is easier to protect than a larger one. And now we have pictures of masterpieces and of live actors in these same 2x2's sealed in plastic. How light, how good, and how nice to use! One of our missionaries made a series of pictures on the Good Samaritan, having local talent do the acting. The local setting was a perfect background for the road to Jericho.

The slides remain light for both city and village use. The electric projectors are compact and light and our newest recruits come out with projectors that have built-in cooling fans. These electric projectors are town models. For village work we have the S.V.E. International. The good qualities are all there but not the compactness, for this is run with a pressure oil lantern. And such a lantern can't have a built-in fan. Most of our night meetings in villages are held out of doors so the heat from the lantern is bearable. Occasionally we have to show the pictures during the day or that group will not get to see them. And darkening a village room means closing off all ventilation. We recall times when we have felt that we've had a turkish bath standing over that lantern to change pictures in a closed room filled to bursting with brown-skinned

friends, with the general temperature already well over 100 degrees before the room was closed up.

With the old slides a few pictures had to suffice for a full sermon, but with the 2x2's and the filmstrips of today Bible stories and Bible truths can be presented in greater detail.

One day it may be that "Atoms for Peace" will produce a compact, light unit that will replace the pressure oil lamp for village work.

Movies

By far the most popular type of pictures we use are the movies. The cost of equipment for the moving pictures and the cost of the pictures themselves make it impossible for each area to have its own outfit. So because these are much less frequently shown they do command greater audiences.

The *King of Kings* has been and still is the most popular of these moving pictures. The Hollywood touch doesn't appeal to most of us Westerners, but seems not to detract from the message for our Eastern friends. It is not unusual to have even small children say, when listening to a Gospel story, "Oh, that is just what I saw in the picture." We are expecting to have this picture, *King of Kings,* shown to a group of non-Christian women at a rally in Bhalwal tomorrow night (Nov. 8). We say "expecting" because it is to come from the Audio-Visual Department in Gujranwala and they write that the generator is not working well—and there is no electricity in Bhalwal.

Sharing Equipment

In the earlier days there was so little equipment that the Mission's Evangelistic Committee acted as a clearing agent, trying to keep a record of who owned machines and pictures and making lists available to all, thus making borrowing easier. As more equipment became available the Mission appointed an Audio-Visual Committee having a central equipment supply under its control and care. Now the West Pakistan Christian Council has an Audio-Visual Department with a full time secretary. At present it has its office in our Boys' Industrial School building in Gujranwala. Its equipment is well listed, with nominal rental rates fixed. It has two well-trained young men who look after and repair the equipment and are constantly in demand for showing the pictures at conventions and rallies.

May every "vehicle" used be blessed of God to the bringing of the knowledge of Jesus Christ to the people of this land.

1958 PROGRAM CALENDARS

Have you ordered your 1958 *Program Calendars?* Thousands have already been sent out. This is the last call. This handy yearbook for mission groups is correlated with the articles appearing in MISSIONARY HORIZONS one month ahead of the program date. The theme for the current year is "The Changeless Christ for a Changing World." Ten cents a copy plus postage. Order from Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.

Drums to Electronics

GOSPEL COMMUNICATION BY DRAMA

HLADIA STEWART, Rawalpindi, Pakistan

IN OUR CHURCH we have a woman who has a very fertile mind. She is always thinking up the most interesting programs for the children to prepare for special occasions. Last Christmas they looked like little choir boys when they sang their carols. We have just had a children's day program in the Sunday School that made the whole church gasp.

It began quietly enough. A row of older children mounted the stage that was made of tables from the boys' school across the way and covered with a carpet. In front of them a row of smaller children ended in a little fellow who was hardly old enough to know what it was all about. We had to smile. They sang a hymn to rather a racy tune, the big boys shouting with all their lungs.

An older boy then recited the Ten Commandments as rapidly as he could say the words. They sang another hymn. Then, from the oldest to the youngest, each child recited a Bible verse. The little fellow on the end smiled widely at the congregation, spoke three or four unintelligible words, and ran off the stage. The others followed in a more orderly fashion. While they were getting ready for the big event the pastor gave a talk about the place of children in the church and in the home, and his young son read some verses about children obeying their parents. The congregation sang a Punjabi psalm. We were waiting for the actors to dress.

When they were ready the "drama" began. Jonah was seen talking to some of his friends. He told them that God wanted him to go to Nineveh but he was not inclined to go. They advised him to do what God wanted and he said he would think it over. When they left him alone, the more he thought, the more he did *not* want to go to Nineveh. He decided to run away.

The woman's husband, who is the son of a former pastor and our church treasurer, got his younger brother to help him and together they arranged the stage properties. There was a long green cloth spread on the floor of the stage, humped into waves, and on top of it a huge ship was carried in. There was a bench down the center of it at each end of which sat seamen to man the oars. Men came and paid their money and climbed into the ship. The last of them was Jonah. He promptly fell asleep in one end of the boat and the boat began to move. It went gently back and forth.

Then it began to heave. There were deafening claps of thunder and the boat rocked alarmingly. The passengers tumbled over each other. The sailors began to shout for help. They decided to cast lots to see who was responsible for the storm and papers were torn and chosen. The lot fell on Jonah who was shaken to get him awake. He told them to throw him overboard but they were reluctant. They threw out all sorts of things from the boat, making a great clatter on the cement floor. A huge fish appeared, first the head and then the tail. Every time the head was seen the congregation gasped audibly. Its mouth was open, its teeth were sharp, and it looked more like a shark than a whale but was extremely realistic. The tail had a very graceful curve as up and down it appeared and disappeared with the rolling of the ship. The men at the back must have worked hard to keep both the fish and the boat in motion.

At last Jonah was thrown out of the ship and landed with a terrific thud. The whale had obviously swal-

lowed him whole. The storm ceased. The sailors arrived at their port, climbed out of the boat, and disappeared into the vestry. After some moments of suspense the fish's head appeared and with it Jonah who tumbled on to the stage and began to wipe himself all over. When he felt a little cleaner, he went on his way to Nineveh which was the opposite door from the vestry.

On to the stage came the people of Nineveh, young and old, boys and girls. Jonah came and preached to them. He told them the city would be destroyed and they believed him. They all went down on their knees and began to pray. Jonah didn't like this and left them in disgust. While he was away the stand on which the hymn board is usually hung was draped with a vine and Jonah returned to sit in its shade, very pleased with it and himself. As he snoozed in comfort, a green length of vine disappeared behind the stage, leaving only a few dried ends. Jonah woke and shook his fist at the vine, and the voice of God from behind the pulpit asked him if he did well to be angry, and bade him think of the poor people of Nineveh and all their children. It was a properly subdued Jonah who finally walked slowly off the stage.

By this time it was getting late. The children in the congregation had been as still as mice, but when Jonah disappeared they began to wriggle. Hastily the pastor announced that he would pronounce the benediction but one of his elders called out that the collection had not yet been taken so he said we would sing a psalm first. The ushers had to walk over the heads of the children who had collected between the front benches and the platform so as not to miss any least event.

After the benediction was pronounced we all rushed up to view the fish lying at the bottom of the sea behind the stage and the boat that had been preserved in the vestry. The girls' school has asked to use the properties during the week. It must return the boat before next Sabbath so that the benches that were used in its construction can be used for the younger classes of the Sunday School that meet outside in the church yard.

RADIO IN THE NORTH SUDAN

(*Continued from Page* 271)

give full scope to the Easterners' love of sound.

DRUMS

In the midst of this the sound of drums is still present. Not war-drums, to be sure. Rather, the drums that beat out the rhythm of daily living — celebrations of birth and marriage; offerings of sacrifice and worship; the minor cadences of mourning for the dead. They remind us that though means of communication keep abreast with latest invention, yet the basic needs arising out of human aspirations, joys, and sorrows remain constant.

THE OLD AND THE NEW

Yes, the old and the new are everywhere mingled. Often the new is but the old newly communicated. Drums and radio; chantings and cinema; syncopations of rhythmic clapping and the over-loud call to prayer; amplified recordings against the rasping bray of donkeys—they merge in a strange cacophony symbolic of the cross-currents of life, against which background the Gospel, old but ever new, is being proclaimed by new media. The scene changes but the age-old story of love continues to meet the age-old cry of the human heart for God.

DISC EVANGELISM AMONG THE NAVAHOS

MRS. FRED C. PATTERSON, Oljato, Utah

PERHAPS there is no place in the world where wagon wheels are being displaced by wheels of the automobile age faster than in the area of our mission to the Navahos. With the opening of several uranium mines came a great surge in opportunity for employment and a resulting rise in income and standard of living for many families. Besides the improved diet and better clothing, many cars and pick-up trucks began to appear as soon as the first down payment could be managed. This advancement is both good and bad from the standpoint of the missionary. Many of the Navahos are seeing something of the world outside their Reservation for the first time in their lives and facing temptations entirely new to them. On the other hand, they are likely to leave home when not on duty, making it more difficult for the missionary to contact them.

We have been thankful for the ministry of the phonographs that could bring the message of the Gospel into the homes even though the missionary could not reach them. The great majority of the records that have been made available to our people were prepared by Mr. Hugh Bell of Flagstaff, Ariz. Some years ago when visiting Leon Bradley who lived far down in Monument Valley, Mr. Bell was distressed to see so many Navaho children growing up without schooling and without any means of learning of the Gospel. An outgrowth of this burden was an idea

Mr. Hugh Bell testing a phonograph placed in the home of Bahe Stanley, two miles from Oljato Mission. Looking on are Mrs. Bahe Stanley and three of her daughters —Mary, Dorothy, and Darlene.

to have interested Christians donate funds for hand-wound phonographs to be loaned, through missionaries, to Navaho families. Each donor was given the name of the Navaho family using a certain numbered phonograph so the donor could pray for the salvation of the listeners.

Mr. Bell had Navaho Christians make recordings of hymns, Scripture, and testimony in Navaho. These recordings he took to Los Angeles where Gospel Recordings, Inc., permitted him to use their presses at night. But in time Gospel Recordings' own world-wide distribution of records grew so that they needed their presses night and day, and for two years Mr. Bell has had no place to produce more records.

In answer to prayer provision was made so that Mr. Bell could build his own plant at Sierra Madre, Calif. During the months of construction, there was no production of new records but this has just recently started up again.

More than 300 of these phonographs are in use all over the Reservation and a dozen of them in our Oljato area. What of the results of this type of ministry? About two years ago Mr. Bell sent us some new records to be delivered to Leon Bradley down in Monument Valley. At our first opportunity we made the long trip to his home—only to find no one at home, but fresh wagon tracks told us we had not missed them by many hours. The following day we heard that, while Leon was moving his flock of sheep up the steep trail onto a nearby mesa, he had fallen and been killed. Later we learned from his widow that Leon played those records in his possession almost every day, and we trust that his soul found an abundant entrance because of the ministry of the Gospel records. Only God knows how many more have felt the call to follow the Christian way by these recorded messages.

Another type of ministry that is becoming quite common is the radio. When we made our first trip up through Narrow Canyon to the home of Cecil Todechenee, who is now our interpreter, we were amazed to find that he had a radio and was listening to news from the outside world. At that time his was the only radio we knew of in a Navaho home of our area. Since then many battery sets have appeared and the people are listening to the newscasts in Navaho from the Flagstaff and Gallup (N. Mex.) stations. The Navaho Gospel Crusade broadcasts several times a week from Cortez, Colo., and Flagstaff, Ariz., and many of our people who are shy about attending our church services (probably fearing some of their people might see them) tell us they are listening to these radio services. The Ganado Presbyterian Mission is also broadcasting Gospel services.

In so far as possible the missionaries are using whatever means they can to get the Gospel to the people. Teaching pictures and other visual aids are used with the school children. Movies with a Gospel message and other educational films are being shown regularly at Oljato. We feel a great sense of urgency in reaching these people with the Gospel. Their newly found contacts with the outside world are bringing many voices and many temptations to them. We are counting on your prayers in order that our very limited outreach may be used to snatch many of these precious souls away from the powers of darkness into His marvelous light.

Mrs. Robert Maxwell, retired India missionary, died Dec. 3, 1957.

Dr. F. D. Henderson, retired Egypt missionary, died Dec. 15, 1957.

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service For February

"I Am the Light of the World"

MARY JEAN SIMPSON, East Craftsbury, Vermont

Scripture: John 1:1-5; John 9:1-7.

Worship Center: A plain wooden cross upon which plays the light from a tall candle or a hidden bulb. In front of the cross may be spread out a map of the world, flanked on the right by an open Bible.

Leader's Prayer: We thank Thee, dear Lord, that Thou didst share the light of Thy word with us and that, by Thy grace and the power of Thy boundless love, we may indeed be "candles of the Lord." Help us, we pray, to keep steady and clear the lights of faith, love, and courage in this sorely troubled world. May we ever reflect in our own lives the glow of true compassion and Christian brotherhood. May we be freed from defeat and fear even when we and our world face problems which seem to defy solution. Dispel, we pray, the doubt and distrust which separate us from Thee and from our fellow men. Grant us, dear Lord, in all times of spiritual darkness Thy divine guidance and a clear vision of Thy purpose for us, to the end that by our faithful stewardship of Thy many gifts the world may be brought closer to a knowledge of, and an acceptance of, Thy saving message. For Thy Name's sake, Amen.

The word "light" occurs many times in the Bible. From the third verse of the first chapter of Genesis where God said, "Let there be light," to the last chapter of Revelation where heaven is described as a place where "night shall be no more; they need no light of lamp or sun, for the Lord God will be their light," this word is used more than 200 times and with many different meanings. In ancient days light was a defense for primitive man against the countless physical dangers which beset him and the center around which he built his first home. For the Jewish people it was the pillar of fire which led them through the wilderness and a symbol of the salvation promised by God to His Chosen People. To the Psalmist it was a synonym for wisdom and for man's understanding of God. Centuries later Christ added a new meaning to this simple word when He declared, "I am the light of the world."

You remember the circumstances under which he made that assertion. As he passed along a Jerusalem street with His disciples, they met a man who had been blind from his birth. The disciples asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus' answer to their question contained a revolutionary idea, abhorrent to the zealous pietists of His time. He said: "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work." (RSV) Then He added, *"As long as I am in the world, I am the light of the world,"* and forthwith performed the miracle which cured the man of his blindness.

But Christ's time in this world was even then drawing to its close. He knew that His light could continue to lighten the world's darkness only as it could be reflected from the lives of those who believed on Him and followed Him. He had told His disciples earlier in His ministry, "You are the light of the world," but he

made it plain that this light must not be hid. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That commission is as truly addressed to those who would follow Him today as it was to the little group of simple men who sat at His feet on the mountainside in ancient Galilee. They accepted it and so must we. Someone has said, "Christians are the world's Bibles." Many years after the death of David Livingstone in the heart of Africa an old African native said, "Yes, we know Jesus: He lived among us."

Jesus turned the light of His truth upon the empty formalism and the hypocrisy of the religious leaders of His time; the light of His compassion shone with healing power upon the sick, the suffering, and the hopeless; the glowing warmth of His forgiving love encompassed the sinful and discouraged, blessed the little children, and raised all womankind to a position of honor and influence. Like a mighty searchlight His teaching and example probed deep into the hearts of men to reveal the selfishness and greed which overlay their lives, but deeper still to reveal the dignity and worth of every human soul. He turned the light of His knowledge of God upon the ancient prophets of His people whom God had inspired to proclaim His will and selected the essential core of all their teaching embodied in the two great laws—"love God and love thy neighbor." He pushed back the boundaries of God's love and salvation to include all the world. Finally He died on the cross to make that love and salvation a reality. From that cross still streams the eternal light which makes plain man's pathway to God. As Christians we are the custodians of that light. It is we who must supply the power to keep it burning. It is from our lives that it must be reflected. There is no other way.

Recently I was returning from an engagement in a distant town. It was late afternoon when I started home and I switched on the low lights in my car. Thereafter, as the dusk deepened I was forced by the curving road to follow a huge truck which had very bright lights. Finally the truck turned off and I realized the need of stronger headlights but when I pressed the button nothing happened. I had no lights. For several miles I drove through the gathering darkness. I could not see the reflector signs which warn of curves and crossroads. With no lights to pick up the white lines along the highway I had nothing to guide me. Had the road not been fairly familiar, even though I drove at the lowest posisble speed, I might easily have gone off the road, for it takes only a few seconds, when the way ahead is not clear, to lose control. Fortunately there was little traffic and I knew that if I could reach the nearest village I would find a garage. With a silent prayer of thankfulness I finally saw its lights ahead, drove in, and explained my problem to the attendant. Within less than five minutes he had found the trouble. "Your light switch was stuck—no current going to the lights; that sometimes happens," was his comment as he turned on the strong headlights which made it possible for me to drive safely home.

Many times the qualities of patience, courage, self-sacrifice, love, and concern for others are not reflected from human lives because the source of power is cut off. Our moral insights, the wisdom which enables us to accept life's experiences as a means of growth, and the ability to interpret them to others, our willingness to assume our share of responsibility for the spread of Christ's Kingdom, and our faith in Him all grow dim if we do not keep in contact with the sources of power which He provides. If that happens we can no longer read the guiding and warning signs along the way nor can we reflect the light by which others may travel safely.

As Christians we share in a tre-

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NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut

AFTER ONE YEAR

Before I came to Egypt several people, who knew what they were talking about, told me not to form opinions about the land or the work until I had been on the field for one year. So now that I have completed more than my first year at Assiut College, I have been wondering about those opinions. But now—how does one adequately express feelings after a whole year? Perhaps my first feeling is that it does not seem possible that a whole year has passed by since I left the shores of America. The fact that I have enjoyed my work so much and have been so conscious of the Lord's presence with me and His blessing upon my life and work has, I'm sure, caused the time to go so quickly.

There was one impression that had formed itself for me even before I reached Egypt. This, I believe, is a common reaction—that I am now a foreigner, and in an entirely different world. The climate is different; the people are different—at least in appearance and speech; home life and homes are different; customs are different; and the outlook on life in general seems to be different. It did not take me long to realize that one cannot judge results and accomplishments in this work in the same way that we would do at home. And I have been glad for the advice that was given to me. As I have observed the customs of this old, old land and then the effect that our work has had upon the lives of the people over the years, I am convinced that many of our criticisms of mission work are unfair.

In view of these differences I believe that the most important opinion I have formed is that the love of Christ constrains our workers to do everything they possibly can to help the people in their dire physical and material needs as well as in their deep spiritual need. As Paul has written it, "that I might by all means win some." I have been deeply impressed with the far-reaching effect of our work here in Egypt. I had read about it, but now know that it was with little realization of its inclusiveness. Even as I write now I am fully aware that it is impossible adequately to describe it all in words, so I shall write only of a few of the opportunities that have been presented to me as a helper in this work.

Here at the College I have many opportunities to serve the Lord and serve the people. My first work is in my office, which includes everything that you could possibly think of as belonging to an office in a Mission school, and I enjoy every part of it. I have come to look at this kind of work in a different light. I cannot speak the language of the people but I can help those who do know the language to do their work more effectively and accomplish more in it and we all share together.

The Lord has been gracious in giving me other avenues of service too. Last year I had the wonderful joy of working with the "Schutz kids" (at the school for missionaries' children) in Christian Endeavor meeting and prayer meetings. I have a Sunday School class of older girls at the Pressly Memorial Institute, along with opportunities of helping in prayer meetings and other meetings of Christian groups here in Assiut, calling in homes, helping with

the playing for College chapel services, singing in our church choir, and doing my part in the countless little duties that belong to the life of a Christian community on the mission field.

I'm sure that you are asking if it's all praise without any discouragements at all, and of course it would not be a true picture to leave you with that impression. Just the same as in America there are disappointments and even tears and there are times when one is made to wonder if *all* the effort *is* worth while. And then God in His mercy reveals to us some of the streams in the desert and we *know* that *every* effort is worth while. Especially in these days do we feel the strain of tensions, but along with them we have been made more conscious of the real value of our work to the people of Egypt. Sometimes we are tempted to be discouraged because things seem to move so slowly but when we stop to consider that this is such an old country and that some of the customs being followed today are exactly the same as 5000 years ago—then even 100 years of Mission work is a very short time in comparison.

In the fall of 1956 when the war interrupted our work, as it did so many other things, I was one of those "in exile" in Europe for some two months and during that time learned along with others a little more of what our work here really means to us. What a privilege and joy it was to return to my work. The Christmas Day return trip for me held some added impressions. Rome, Athens, Cairo—all on Christmas Day—the smallness of the present world. Such an unusual Christmas—the thrill of knowing the real meaning of Christmas that no circumstance can change. Travel at such rapid speed above the fleecy clouds—the reality of the meaning of one's life being held in God's hands. Perhaps I can summarize it all in the line of one of my favorite hymns: "In every change, He constant will remain." And that is my anchor as I seek in another year of service to do my part in the Lord's work here at Assiut College.

Elsie McClymonds

WORSHIP SERVICE FOR FEBRUARY

(*Continued from Page* 280)

mendous enterprise and we must remind ourselves again and again that Christ needs every talent we possess, especially our insight, our influence, and our leadership. As members of His church we must work toward unity and exhibit a spirit of willing cooperation, implemented by knowledge and an intelligent grasp of the problems involved. Our task will demand great faith—faith in God's power to accomplish His purpose in the world, to overcome its evil, even such terrible evils as war, racial hatred, and human degradation. We must have faith that through Him we may play a significant part in that conquest. Our effort must be undergirded by spiritual strength, patience, and courage, constantly renewed by worship, study, and prayer. Only then can we become effective partners in this enterprise.

During his brief ministry on earth Jesus was indeed a light, "the light of the world." He entrusted it to His followers. We are part of that continuing fellowship upon whom He must depend to carry out His Great Commission. As we take another step forward into a new year, may we resolve, with His help, to rededicate our talents, of whatever kind, and the example of our daily lives, so completely to His service, that the light of His Gospel may continue to spread until, in His own good time, it will reach the most remote and darkest corner of the earth with its message of salvation.

Eight hundred official delegates and 1,200 others heard 22 major speakers at the triennial General Assembly of the National Council of Churches. The theme, "Oneness in Christ," was developed with three emphases: "Across the Nations," "Across the Races," and "Across the Denominations." Huge Kiel Auditorium in St. Louis, Missouri, afforded commodious facilities.

FOURTH GENERAL ASSEMBLY OF THE NATIONAL COUNCIL OF CHURCHES

GEORGE D. MUNRO

TO ONE COMING to the General Assembly of the National Council of Churches for the first time, it must seem, in the words of Shakespeare, "much ado about nothing." This writer has been privileged to be present at each Assembly since the first one in 1950. At that time, and in succeeding Assemblies, much time was spent in the working out of a constitution and by-laws to the satisfaction of the constituent members. This year's Assembly in St. Louis, from Dec. 1 to 6, struck a different note. If there is any one word that would describe this meeting it would be "partnership": partnership in foreign missions, in home missions, in Christian education, in faith and work, in every aspect of Christianity in modern life. It was quite apparent that the emphasis was not so much on unity among the various communions, but rather a matching of strength with strength, a marshalling of forces and resources, and the developing of a Protestant strategy.

Voted into membership this year were four denominations: the Polish National Catholic Church of America, which broke away from the Roman Catholic Church in 1904; the Diocese of the Armenian Church in North

America; the Serbian Eastern Orthodox Diocese of the United States and Canada; and the Free Magyar Reformed Church in America. These four communions represent more than half a million communicant members.

The report of the General Secretaries, Dr. Roswell P. Barnes and Dr. Roy G. Ross, was particularly impressive. Among the many things pointed out was this sober warning: "Too many churches are thoughtlessly and complacently at ease in their institutional prosperity and popularity, in danger of being spiritually smothered by the environing culture."

So far as this writer was concerned, the two most outstanding speakers were Dr. Martin Luther King, Jr., of Montgomery, Ala., and the Chief of Staff, United States Army, General Maxwell D. Taylor. Dr. King presented the cause of passive resistance against discrimination in a deliberate, forthright, and challenging manner, so that when he finished it was not surprising to find the Assembly on its feet in a tremendous ovation. One could not help but feel that along with the names of Booker T. Washington and George Washington Carver, there would be that of Dr. King.

Generally one thinks of an army chief of staff as the epitome of sternness and military mien. Such was not the case with General Taylor. His quiet and humble manner, and the way in which he spoke, promptly showed him to be a man of faith and integrity, and one in whom confidence could truly be placed.

One cannot think of St. Louis without a word of appreciation for the choirs. Ordinarily the Division and Assembly meetings are satisfied with a soloist for the devotional periods, but long after program and speakers have been forgotten, the delegates will continue to remember with pleasure the wonderful choral presentations this year. The result was devotional periods that were rich with meaning.

The delegates to the Assembly were privileged to preview the motion picture *Mark of the Hawk,* which was produced by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. This powerful presentation, with its excellent Christian message, will be released commercially in 1958.

A budget of $19,226,150 was approved for Council operations in 1958. Of this amount, more than $8 million is reimbursable by the U. S. and other governments for ocean freight covering relief shipments.

Twenty United Presbyterians were in attendance at the various meetings in St. Louis. Dr. Edwin T. Dahlberg, of the Delmar Baptist Church of that city, was elected president for the next three years. The next Assembly will be held in San Francisco in 1961, and that of 1964 in Philadelphia.

SAID AT ST. LOUIS
ON THE CHURCHES IN THE SPUTNIK AGE

"In these times, when mankind is awed by new dimensions of physical reach, when many stand in fear before new discoveries of power and when many are tempted to put their trust in a race for control of that power, we have a witness to make to the world."—Roy G. Ross

DIVISION OF FOREIGN MISSIONS, NATIONAL COUNCIL OF CHURCHES

RUTH I. ARDREY, on furlough from Pakistan

"ONE LORD OVER ALL" was chosen as the theme of the four assemblies of the NCCC Division of Foreign Missions held in St. Louis, Dec. 1-6, 1957. The special messages were centered on the subjects: "Let Us Proclaim Him," "Let Us Serve Him," and "Let Us Obey Him." These messages all came to us as timeless and timely for our changing day.

On the stage in that great assembly room before the eyes of all was a lighted globe with moving satellites about it, reminding us of the strength of the fear and jealousy that have gripped men's hearts in this our present day. But stretching above and beyond and overshadowing that troubled globe and the satellites was the lighted Cross, reminding us of the still greater power which binds men the world round together in the love of God made known in Jesus Christ.

Taking part in the Division's visitors' program were 100 church leaders and missionaries, among them 26 nationals from countries where the approximately 79 foreign mission boards and agencies of the Division operate. The opening worship service of each session was conducted by an overseas delegate, often in his native costume. As we listened to their messages, a great, new spirit of thanksgiving welled up in our hearts and we praised God for this tangible proof of fruit in the Kingdom's work. We were convinced within ourselves that these representatives had spiritual treasures and experience to offer to the Western church, even such things as we have need of. The old idea that a missionary was one sent from a church to people who received gave way to the new realization that missionaries take their hope, their faith, and their love to others, but in turn they also receive the treasures of God from church members in other lands.

One overseas guest aptly pointed out that America had long been thought of as the mother church, establishing daughter churches here and there. Today she must assume the role of grandmother church, as her daughter churches in turn have become mother churches by establishing daughter churches of their own. Now the churches of many lands help one another in a common task.

Have we been taking denominationalism or Christ into all the world when we have too often saddled the church on the foreign field with senseless names such as: The American Methodist Church of India, The American United Presbyterian Church of Pakistan, or The Southern Baptist Church of Japan?

Humbly we realized that Christ never sent His servants into all the world to be appreciated, but simply to be His witnesses by becoming His servants for Jesus' sake, and that in the end what we say and how we serve show the measure of our comprehension of the Gospel and our obedience to it. We live in a changing world but the Message does not change. Our banner is still marked by the Cross whether still held by our hands in foreign lands or held by the hands of the national church members who have accepted it and lifted it high. Deeds of love in the

end are only a partial witness, as it is possible that they may proclaim the doer rather than his Lord. Faith comes from hearing—it is an acoustical affair. There is still need to proclaim the Savior of the World and God has seen fit to use the foolishness of preaching to do this.

To succeed in the program of establishing Christ's Kingdom we saw that new partnerships must be formed: partnerships between churches in America; partnerships between the newer churches in their own areas of Asia, Africa, the Middle East, and the Islands of the Pacific; and lastly between all churches the world over so that the oneness that Christ gave His disciples may be realized in a great new fellowship of love and understanding. In true partnership there will be no need of headquarters for all will be ambassadors in the embassy of Christ. We must move forward as servants of one Lord and partners of all men.

It was pointed out that America's high living standard complicates every American effort abroad. The three chief obstacles in our Christian mission outreach are probably wealth, nationalism, and humanity, but if these be dedicated to God they may yet become advantages. The way of the Cross is the way of repentant humility. Being an American is no liability if nationalistic pride does not block Christian humility. We cannot cross the threshold of today's mission opportunity as Americans, nor as Westerners, but only as the triumphant Church of Christ.

In the last of the four assemblies we were privileged to see the truly great film, *The Mark of the Hawk,* a production of World Horizons, Inc., through the agency of the Board of Foreign Missions of the Presbyterian Church, U.S.A. This picture is soon to be released as a commercial picture and carries a message greatly needed in our troubled world—a message so true to Christ and His Way and so deeply moving that we who viewed it, as an eloquent tribute, rose to our feet in appreciation and left the hall in thoughtful silence and in the spirit of wonder and of praise.

ALADDIN'S LAMP

What is the place of radio, television, and films to be in modern society? And what shall be the role of the church in relationship to these media? We do not know as yet. But this we do know: that radio and television now claim more than six hours a day in the American home; that forty million attend the movies weekly; that thirty-seven million cars are radio-equipped. In the lives of millions of Americans, the media of mass communication wield a tremendous and growing influence . . .

The media themselves are neutral. They are simply powerful new tools. They will be used by those who have a use for them. They are the twentieth century Aladdin's lamp whose possession is all-important to him who knows the secret of use. Only the church seems to be unsure. The leading contenders for control of the mass media are those forces that, with the church, have made the age in which we live one of the greatest periods of scientific inquiry, material development, political upheaval, emancipation, and social change in all human history.

From *Report of Broadcasting and Film Commission, National Council of Churches*

DIVISION OF HOME MISSIONS, NATIONAL COUNCIL OF CHURCHES

EVLYN W. FULTON

"I WAS THERE" was the constant strain throughout the presentation made by a pastor to migrant workers at the Division of Home Missions of the National Council of Churches meeting the first week of December in St. Louis. "I was there." "I saw them." The pastor wished that we as members of the Division and as members of the supporting churches could have been there also to see what the Division of Home Missions is doing for these people without homes, without security.

Many of the projects of the Division are those items which the denominations could not do separately but can do effectively together. In an interdenominational situation such as migrant work it is possible only to work together as churches.

In addition to work among the migrants, the Division carries on work in Alaska. Not only do the denominations which work in Alaska participate on the Alaska committee but surveys and other research are carried on for the benefit of that rapidly growing section of our world. There are many problems unique to this area.

The Division works also through an Indian American Committee. The Indian American came to a crisis during World War II as he left the reservation for the armed forces or defense plant work. He has many problems in becoming part of a culture which is foreign to him. A pilot project was established in Rapid City, S. D., to help the Indian American make the necessary adjustment.

The Division serves the Spanish speaking people of our nation and surrounding areas. Several studies are being conducted now in this field so that more effective work may be accomplished in the future.

Some years ago it was felt that there was no longer a frontier in home missions. It was felt that the day of expansion was over and that all the churches could do was to continue in the fields and work they were doing at that time. But the pattern of life in the United States has changed—changed so that the task of the church in this country has taken on many new aspects and opportunities for service. The problem of the city and its changing picture gives new challenge to the inner-city church. Many new suburbs are being built, a fact which necessitates new churches to meet this need. The Division of Home Missions through its many services aids denominations in better fulfilling their own work and vision.

The report of the Division of Home Missions includes this statement: "Today as never before is responsible home mission leadership sensitive to the crucial importance of unity of approach and cooperative planning. Nevertheless, denominational acceptance of a policy of cooperation does not mean overnight disappearance of duplication or of competition in spirit and in fact. This is the practical nature of the unity continually being sought by the denominational home mission boards as they meet together in the Division of Home Missions."

United

Presbyterian Women's Organizations of the Presbyterian Church, U. S. A.

DOROTHY C. WAGNER

"WOMEN who work in the kitchen with the world in their hearts." Thus were Presbyterian women described as a Japanese friend explained the gifts that made possible the rebuilding of a school in Japan.

It is a good description of many of the 600,000 Presbyterian women who through their "second mile" gifts—backed by their study, concern, and prayer — contribute more than $4,000,000 yearly to the wide work of the Church. In addition to the gifts given as Church members to the General Assembly Benevolence Causes through their local church budget, Presbyterian women rejoice to share in a second gift through Presbyterian Women's Organizations to enlarge the work and witness of the Church.

In earlier years there were Women's Boards receiving funds for national missions and overseas work. In 1923, the Women's Boards were incorporated into their respective Mission Boards, and thereafter, women elected by General Assembly made up one-third of the membership of each. Since that time funds from Women's Organizations are channeled direct to the Boards. Beginning in 1942, Presbyterian women included in their "second-mile" giving the work of the Board of Christian Education.

A challenge goal—a portion of the benevolence budget of General Assembly—is recommended to the National Council Executive Committee by the Women's Interboard Committee (made up of representatives of the three Boards) and is presented to Presbyterian women each year. The challenge goal for 1958 is $4,325,000, of which $1,825,000 is for each of the mission boards and $675,000 for Christian education.

These gifts are in two categories: The first is *Ongoing Gifts* for support of the continuing work of the Boards and pledged in advance on Goal Sheets sent each fall by local societies to the presbyterial societies. The second, *Opportunity Gifts*, for special needs outlined each year by the Board for advance in new and challenging fields of service or in giving a lift to established pieces of work. Gifts from local women's groups are sent to the presbyterial treasurer, who forwards them to the Boards.

Ongoing Gifts for the *Board of Foreign Missions* are pledged for (1) the support of co-workers overseas, including missionaries and fraternal workers and Christian national workers; (2) service through overseas Churches — gifts for the work of schools, hospitals, youth work, women's work, special evangelistic efforts; and (3) special long-range ventures, the first of which is a development program in India and Pakistan.

Ongoing Gifts for the *Board of National Missions* are pledged toward: (1) sponsoring missionaries; (2) student scholarship aid; (3) operation of schools, hospitals, community centers; (4) health and emergency fund; (5) general services fund; and (6) forward thrust, through which, beginning in 1958, women will assume $50,000 each year for a specific cause in the basic program.

Ongoing Gifts for the *Board of Christian Education* help in the support of (1) 41 Presbyterian colleges; (2) Westminster Foundation Centers in nearly 150 tax-supported colleges and universities; (3) student aid and scholarships; (4) Westminster Fellowship; (5) social education and action; (6) other areas including children's work, adult work, Christian family life, leadership training.

Opportunity Gifts include (1) a major gift to each Board for a special project; (2) Summer Offering for Medical Missions (3) Honorary Memberships and Associates; (4) Memorial Gifts.

Miss Wagner is Associate Secretary for Women's Work of the Presbyterian Board of Foreign Missions.

We Serve

The Women's General Missionary Society of the United Presbyterian Church

MRS. JAMES T. VORHIS

In 1875 an intrepid woman appeared before the General Assembly of the United Presbyterian Church asking that women's missionary societies be permitted to band themselves together into presbyterials and a national organization. In 1883 the Women's General Missionary Society came into being, an organization pledged to support the missionary enterprise of the Church through interest, prayers, and gifts. Women have been urged to remember that this is to be "second mile" giving—the first responsibility to be the mission and current expense budget of the local congregation. Through the years there has been steady growth. In 1956 the 1,174 societies reported a membership of 38,929 women.

To assure continuing interest and leadership, the WGMS has encouraged the formation of Junior and Teen-Age societies, which enrolled almost 20,000 youth last year.

Since knowledge is fundamental, the *Women's Missionary Magazine* (now Missionary Horizons) was begun in 1887 and *The Junior Missionary Magazine* in 1898. Leaflets and pamphlets on missions have been produced and a Reading Course has encouraged the use of interdenominational study books and other books of inspirational nature.

The importance of prayer has been stressed. Many societies conduct prayer groups, using the *Prayer Cycle*, which lists all the missionaries of the church.

WGMS contributions for missions were originally administered by the Board of Directors in co-operation with the Boards of the General Assembly. In 1955 administration of foreign work was transferred to the Board of Foreign Missions and in 1956 work in America to the Board of American Missions. Both Boards include women members nominated by the WGMS Board.

"Second mile" giving has supported single women missionaries, schools for girls, Bible women's work, and part of the medical work in Egypt, Pakistan-India, the Sudan, and Ethiopia. At home it has supported educational and medical work in the mountains of Kentucky and among Negroes of the South, and an evangelistic program for Indian Americans. A $250,000 revolving fund provides loans for churches buying or building parsonages. Each year five gifts of $500 are offered for rural parsonage improvement. Regular offerings from women's groups totaled nearly $383,000 in 1956.

The Thank Offering, begun in 1888 as a means of raising needed extra funds, has become an annual observance in most societies and congregations. Special gifts—Junior and Senior Life Memberships and Life Directorships—are used for new buildings and other non-recurrent expenses, while general Thank Offering funds are divided among the various departments of work as needed. The 1956 Thank Offering was $315,738, making the total giving of United Presbyterian women through the WGMS almost $700,000.

The concern of the WGMS has broadened through the years. The study of stewardship, the devotional life, the Bible, Christian citizenship, and the Christian home has a place in its program as well as mission study. A large proportion of the cost of the denominational program of Temperance and Social Education is underwritten by the women. Funds for scholarships are given to our six church colleges and a contribution to the Department of Christian Education of Pittsburgh-Xenia Theological Seminary.

The fruits of faithful service and "second mile" giving of United Presbyterian women have strengthened our denomination as it has sought to help establish the Kingdom of God on earth.

Mrs. Vorhis is Literature Secretary of the Board of Directors of the WGMS.

THE UNITED PRESBYTERIAN CENTENNIAL CELEBRATION

W. BRUCE WILSON

NEXT MAY we shall celebrate the one hundredth anniversary of the organization of our denomination. The United Presbyterian Church came into existence on May 26, 1858, in the Old City Hall of Pittsburgh. It was formed through a union of the Associate and the Asociate Reformed Churches, both of which had their original beginnings in Scotland.

In connection with the Centennial Celebration a new history of our denomination has been written by Dr. Wallace Jamison, and will be published soon after Jan. 1. It is hoped that it will be used as a study book in many missionary societies and other women's groups, as well as by youth groups and United Presbyterian Men. Dr. H. A. Kelsey has compiled a supplement to Glasgow's Manual, bringing this earlier publication completely up-to-date with factual information regarding all churches and ministers of the denomination. An anniversary worship service to be used in all churches on Sabbath, May 25, 1958, is being prepared by Dr. Gordon Jackson.

Pittsburgh will be the Mecca for all United Presbyterians on Friday, Saturday, and Sabbath, May 23-25, 1958. The actual Centennial Celebration will be held in Syria Mosque, one of Pittsburgh's larger auditoriums. A historical pageant will be presented on Friday and Saturday evenings, recalling outstanding historic events in the life of our Church. The pageant has been written by Mr. Paul Gamble of Westminster College, and will be directed by Rev. Kenneth Grice. All churches within 100 miles of Pittsburgh will be encouraged to send large delegations to the pageant. Exhibits and visual prsentations of the Boards and agencies of the Church will be shown at the same time. On Saturday a tour will be arranged for all out-of-town delegates, visiting various points of interest in Pittsburgh, with special emphasis on places having particular interest to all United Presbyterians.

Sabbath afternoon identical Communion services, as observed 100 years ago, will be held in the First Church, North Side, and in the Sixth Church, East End. The closing meeting of the Centennial program will be held on Sabbath evening, again in Syria Mosque. Having looked backward over 100 years, the closing meeting will stress a forward look; two speakers will address the mass meeting—a Presbyterian minister (probably Dr. Louis H. Evans), and a United Presbyterian minister. Massed choirs from local churches will lead in the musical part of the service.

It is important that, in accord with the recommendation of our General Assembly, all churches endeavor now to secure delegates to attend the Centennial. The goal is at least two delegates—men or women, or both—from every church in the denomination (not including those regular delegates who will be attending the WGMS Convention, or the General Assembly). Plans should be underway now to include in the 1958 budget of each church sufficient funds to cover the expenses of at least two delegates. After Feb. 1, through the courtesy of the Board of American Missions, Dr. George Kerr will serve as the co-ordinator of all Centennial plans. His office will register delegates, make hotel reservations for out-

(*Continued on Page* 291)

W. Bruce Wilson, D.D., a former moderator of the United Presbyterian Church, is chairman of the Centennial Committee.

WGMS CONVENTION—MAY 24-27, 1958
PITTSBURGH, PENNSYLVANIA

THE WGMS Convention this year will coincide with the Centennial Celebration and the annual meeting of the General Assembly in Pittsburgh, Pa. The Convention will open with dinner on Saturday evening, May 24. Saturday evening and Sunday will be given over to participation in the events of the Centennial Celebration. The meetings of the WGMS Convention will be held on Monday and Tuesday, May 26 and 27 in the Mt. Lebanon United Presbyterian Church, 255 Washington Road, Pittsburgh 16, Pa.

Reservations will be made at the Pick Roosevelt Hotel, 607 Penn Avenue, Pittsburgh 22, Pa., for all out-of-town delegates and visitors who send in advance registration requesting accommodations.

Rooms will be available to accommodate two or three persons. All rooms will have bath and twin beds.

In order that the delegates to the Convention may enjoy the inspiring events of the Centennial Celebration, the cost of the Convention will be higher than in other years. Hotel room and meals will cost $36.00 for the four-day Convention period. Of this amount $24.00 will cover hotel room and tips for four days, $10.50 will cover four dinners and three luncheons to be served by the local committee. The remaining $1.50 will be applied to the cost of local transportation and insurance. Breakfasts will not be included in the meals to be served but may be secured at the hotel or nearby restaurants.

All who desire to attend the Convention please write before Mar. 15, 1958, to the Chairman of the Registration and Assignment Committee, Mrs. J. Laurence Montgomery, 1009 South Trenton Avenue, Pittsburgh 21, Pa. Please enclose registration fee of $2.00. In some instances husband and wife may plan to attend General Assembly and WGMS Convention together. If such is the case, when sending in registration please advise Mrs. Montgomery if the wife's hotel accommodation will be taken care of through her husband.

Some delegates traveling to Pittsburgh by automobile may prefer motel accommodations. There are a number of these on Route 19 south of Pittsburgh in the vicinity of Mt. Lebanon. It is suggested that you consult your local automobile club. There will be more information on this at a later date. Watch future issues of MISSIONARY HORIZONS for further details about the Convention.

A REMINDER — TIME WILL BE EASTERN DAYLIGHT SAVING.

Mrs. Albert W. Sloan, Chairman of Publicity Committee

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of-town visitors, and handle all other details. Let every church begin to plan now to have two or more delegates present in Pittsburgh next May 23; and let every church member pray for God's blessing to abide upon our Centennial Celebration.

WGMS LEADERSHIP CONFERENCE

EVLYN W. FULTON

The Board of Directors of the Women's General Missionary Society this month is sponsoring a conference of about 35 United Presbyterian women for the purpose of giving some direct information to women in the local churches. The participants for this conference have been selected on a synodical basis and are being brought to Pittsburgh from all parts of our denomination. Information will be given on women's responsibility in the world task of the Church of Christ at home and abroad, temperance education, stewardship, evangelism, plans and prospects for the work of women in the new United Presbyterian Church in the U.S.A. to be formed next May.

Leaders for this conference will include among others Dr. Donald Black, executive secretary of the United Presbyterian Board of Foreign Missions; Dr. A. K. Stewart, general secretary of the United Presbyterian Board of American Missions; Dr. W. J. Harper McKnight, executive secretary-treasurer of the United Presbyterian Board of Administration; Miss Elsie Penfield, executive secretary for women's work of the Presbyterian Board of National Missions; and Miss Margaret Shannon, executive secretary for women's work of the Presbyterian Board of Foreign Missions.

During the months of February, March, April, and May we hope that the women of every United Presbyterian church will have the privilege of hearing one of the women who participated in the conference. The work of women in the church is very important. It is vital that information be given to all our women. Will you join with us prayerfully that His Kingdom may be advanced through the conference in January and the work that follows?

HONOR ROLL

PRESBYTERIALS REPORTING DELEGATES TO THE 1958 WGMS CONVENTION — MAY 24-27 PITTSBURGH, PENNSYLVANIA

	Presbyterial	*Date*	*Secretary Reporting*
6.	Conemaugh	November 1, 1957	Mrs. Wm. O. Anderson
7.	Chartiers	November 4, 1957	Mrs. Lawrence Boone
8.	Puget Sound	November 5, 1957	Mrs. Alex G. Fleming
9.	Lake	November 5, 1957	Mrs. Louis Richardson
10.	Beaver Valley	November 13, 1957	Mrs. Howard S. Miller
11.	Tennessee	November 13, 1957	Mrs. A. C. Peoples
12.	Boston	November 16, 1957	Mrs. Walter J. Ralston
13.	Kiskiminetas	November 18, 1957	Mrs. Emerson Garland
14.	Muskingum	November 18, 1957	Mrs. J. G. Lowery
15.	Steubenville	November 20, 1957	Mrs. G. C. McBane
16.	Colorado	November 21, 1957	Mrs. Edmond Griep
17.	Indiana	November 21, 1957	Mrs. Lester Ferguson
18.	Butler	November 22, 1957	Mrs. James P. Jack

Mrs. Grant B. Gibson, Convention Secretary
November 26, 1957

Officers' Page

DECISIONS

"Make me to know thy ways, O Lord; teach me thy paths." Ps. 25:4

Each one of us realizes that whether it is a question of having cake or peach pudding for dinner tonight, pink or blue curtains in the bedroom, sewing on those curtains or preparing lunch for a sick neighbor, our daily lives are filled with the necessity for making decisions, large or small.

One day a mother, aware of a certain quietness, looked down the hall to find her five-year-old daughter standing on a chair in her room. "Janie, what on earth are you doing?" the mother inquired. "I just wanted to see what it's like up here," replied Janie.

In looking forward to 1958 let us guide our decisions so that in our personal living and in our family living we are finding out what it is like "up here." Let us, as adults, grow each year in our religious faith and in our furtherance of the Kingdom of God on earth. Will we read the Bible chapter which the minister mentioned in his sermon last Sunday or will we read the fiction in the magazine which came on Monday? Those of us who had the inspiration of attending the WGMS Convention last June remember Dr. Donald Black's saying that the problem of Bible illiteracy is the same here as it is overseas.

In our women's societies can we not lift up our eyes to a higher quality of service to our church, our community, and our God? When we are asked to be a circle leader or a presbyterial officer, we accept because we feel it is our duty and then perform our tasks with dragging feet and hanging heads. What a joy we are to others when we accept with eagerness and serve with enthusiasm and ingenuity! Perhaps we say "no" to a certain committee chairmanship knowing in our hearts that it would mean a real neglect of family responsibilities or that because of other church commitments we would not be able to do all things well. Perhaps we say "no" to church responsibility because, we protest vaguely, we have just become "too involved in other things."

Let us be honest and ask ourselves when each demand is made upon our time—which is the really important thing for us to do? May we also be honest and realize that the total burden of these decisions does not rest upon our own frail shoulders, but that we may rely upon God's help.

As we become more deeply aware of God's steadfast love, we are better able to impart to our children this wonderful sense of security. In this changing world, today's children must be given by their parents, grandparents—and their church—the criteria by which they can gradually learn to make their own decisions according to God's will.

Let us, then, with the joy of the Good News fresh in our hearts this January, rededicate our lives to God's work.

"In him we live and move and have our being." Acts 17:28

Mrs. Norman P. Allen, First Vice President, 1958 WGMS Convention

TODAY IN NAVAHO LAND

MRS. GEORGE P. KERR

Dr. and Mrs. George Kerr attended the dedication service for the new church in Oljato, Utah, on Sept. 30, 1956. Dr. Kerr represented the American Board and gave the dedicatory sermon.

Mrs. Kerr felt she had profited so much from her visit to the Navahos that she wished to share her experiences with others; part of the outcome of this desire has been writing and producing puppet shows revealing true stories of our work in Oljato.

These puppet shows have been successfully given by three groups in the Mt. Lebanon, Pa., Church: Cub Scout Troop 193, the Junior Missionary Society, and McCown Circle, a Teen-Age mission group. It is hoped that the script here can be gainfully used in other churches.

The figures themselves may be made of brown cloth, using a simple, hand puppet pattern, and dressed to represent the characters. Heads may be made of cloth, although papier mache offers a much better opportunity for characterization by facial expression.

The stage is made of orange or apple crates, and with a little time and ingenuity, backdrops of muslin or flannel can be transformed into scenes of Monument Valley. Colored chalk blends nicely and shows up well at a distance. If desired, a single backdrop may be used for all outdoor scenes, and buildings may be drawn separately and pinned on as needed, thus setting a different stage for each scene.

Choosing an Interpreter

ACT I.

NARRATOR: This first playlet, called "Choosing an Interpreter," is in three acts. This story is true, as are all the others written here. The characters in this first scene are REV. AND MRS. FRED PATTERSON, our first missionaries to the Navahos, and the scene is in front of their home.

(MRS. PATTERSON *stands in front of house.*)

MRS. PATTERSON: Fred's been gone all day. I hope he'll be home soon. The days are long here on the desert when one is alone. Oh! I see him now, bumping along in the jeep over those sandpits. (*laughs*) I'm glad I have his favorite supper ready. And I do hope he's had a good day. Hello, dear!

(*Enter* REV. MR. PATTERSON.)

REV. MR. PATTERSON: Grace, I have wonderful news! You know I drove up to Todechenee mesa today and I believe we have an interpreter.

MRS. PATTERSON: You do? Oh, tell me about it! Or do you want to wash up and eat first?

REV. MR. PATTERSON: Oh, no, I'm too excited to eat! It is Cecil Todechenee.

MRS. PATTERSON: Cecil Todechenee. Hmmm. I've heard of him. Is he an *educated* man?

REV. MR. PATTERSON: No, he's not educated—just a few years of schooling, I imagine.

MRS. PATTERSON: Well, is he trained in interpreting?

REV. MR. PATTERSON: No, Grace, he isn't.

MRS. PATTERSON: Is he—he isn't a Christian, is he, Fred?

REV. MR. PATTERSON: Oh, no, dear, no such good fortune as that.

MRS. PATTERSON: Well, then, why are you so sure that he's right for us?

REV. MR. PATTERSON: Sit down on the steps, Grace, and I'll tell you why I chose Cecil. (*Both turn.*)

Curtain

Puppets representing Rev. and Mrs. Fred Patterson in front of their home

ACT II

SCENE I

NARRATOR: The next scene takes place on the mesa where the area is being mined for uranium deposits. CECIL TODECHENEE is in the employ of a FOREMAN and evening finds them alone preparing to do some dynamite blasting.

FOREMAN: I'm glad you could stay late to work tonight, Cecil. I sent the other men home because dynamiting is dangerous in a large group. I consider you my most trustworthy helper.

CECIL: Thank you, Boss, I try to be.

FOREMAN: If we can succeed in dynamiting enough tonight, we should have enough to keep us all busy tomorrow. I've laid the dynamite and now I'll set it off. You move away, Cecil.

CECIL: Don't you want me to set it off, Boss? I'm a little faster on the run than you are.

FOREMAN: No, Cecil, I'll take care of it. Get clear away, now. There she is. Now to get away myself. Oh! I stumbled!

(*Blast of rocks, handful of gravel thrown up from floor.* FOREMAN *falls, moans.*)

CECIL: (*runs forward*) Boss! Boss! Are you hurt bad? He is; he was hit in the head and his leg is twisted. I'm afraid it's broken. The head injury is worst though. He's unconscious. He may die here. I should leave, for if I am here when he dies the evil spirit will come into me. Or so my people believe. That is why they take their loved ones away out on the desert to die alone. (*thinks*) But I can't do that. The boss has been good to me. If I leave him alone he will certainly die. I must care for him —even if he dies I cannot leave him. I will carry him to the truck and take him to Tuba City to the hospital. (*carries boss on back*)

Curtain

Scene II

NARRATOR: The next scene takes place about three months later. The characters are again CECIL and his FOREMAN and the place is in front of CECIL'S home.

FOREMAN: Hello, Cecil.

CECIL: Why, hello, Boss, how are you?

FOREMAN: I'm quite well again, Cecil, but I had a close call, as you know.

CECIL: Yes, I know. How long did they keep you in the hospital?

FOREMAN: Nine weeks. I was pretty well broken up.

CECIL: Well, I'm sure glad to see you're all right again.

FOREMAN: Now, Cecil, I want to talk business with you. I am well aware that I owe my life to your courage. You stayed with me in spite of the superstitions -er- I mean *beliefs* of your people. Now I want to do something for you. I am going away into another part of the state to mine uranium and I want you to come with me. I will pay good wages for the rest of your life. I can never fully repay you, Cecil.

CECIL: Thank you, Boss. I can't go with you, though.

FOREMAN: Why not, Cecil? Am I not offering you enough?

CECIL: Oh, yes, Boss, more than I'll ever make.

FOREMAN: Then why do you hesitate? Your family could use this good salary.

CECIL: I know that, Boss. But my parents are getting old. I am their son and I owe them something too. I think I should be with them in their old age. I'd feel better being here.

FOREMAN: Cecil, you amaze me. I'm sorry to lose you but I admire your stand. The best of good luck to you, boy! (*shakes hands*)

Curtain

ACT III

NARRATOR: In the third act of "Choosing An Interpreter," we are back with the PATTERSONS again as REV. MR. PATTERSON concludes his story.

REV. MR. PATTERSON: So that's why I chose Cecil Todechenee, Grace. First, because of his courage and good sense. This idea of deserting their loved ones to die alone is a terrible thing, but the Navahos have an awful fear of seeing death and not many would have done as Cecil did.

MRS. PATTERSON: He really saved the foreman's life, then, Fred.

REV. MR. PATTERSON: Oh, yes, Grace. And then that idea to stay with his parents and look after them in old age rather than leave for more money—that appealed to me.

MRS. PATTERSON: But Fred, are you sure he'll come? Would he be interested in doing that sort of work?

REV. MR. PATTERSON: Yes, he said he would. He isn't a Christian but if he ever does become a Christian, he'll be one in a million. And I believe that as far as an interpreter is concerned, God can take that young man with his good qualities and his willing spirit and make of him the interpreter we need.

Curtain

NARRATOR: And that's how CECIL was chosen, and REV. MR. PATTERSON'S prophesy came true. He has become a fine interpreter as well as an excellent carpenter, electrician, and general handyman.

Bessie Goes to School

NARRATOR: Most of the Navahos are illiterate. Some of the boys have attended the Kayenta boarding school some 30 miles from Oljato, but not many girls got to go to school until a few years ago when the Government school was built in Oljato. In this playlet, we find CECIL TODECHENEE near his home

as he sees his father-in-law, JOHN LEE SIMPSON, and the latter's eleven-year-old daughter BESSIE approaching.

JOHN: Ho, Cecil.

CECIL: Good morning, John, Bessie.

JOHN: Bessie, you go see Nelson and Alma. I want talk with Cecil.

BESSIE: All right. (*leaves*)

CECIL: She's getting to be a big girl now, Lee. She knows you want to talk about her.

JOHN: *I* make say-so here. She better not hear.

CECIL: Well, what is it?

JOHN: She all time want go to new Government school.

CECIL: Well, why shouldn't she? She's eleven. You sent her brother Wesley to Kayenta when he was six and ready for school. Now we have a school right here. Of course she wants to go.

JOHN: But she herd sheep. She *all time* herd sheep. What I do for sheep herd if she go to school?

CECIL: I *know* she's herded sheep all this time for you, John, and I say now she *deserves* to get some schooling.

JOHN: Aw! She just a woman-child. What good it do her?

CECIL: She should have her chance, too. She is a bright girl and can learn quick.

JOHN: Yeah! She bright! She like her father.

CECIL: Then she'll go to school?

JOHN: Well, my wife's mother say she should herd sheep. You know the grandmother's word is law among the Navahos.

CECIL: I know that, John. But since the missionaries came, I've changed a lot of my ideas. Sometimes I think some of our old ideas weren't the best ones. I think it's right to honor the grandmothers, but only when their decisions are right.

JOHN: Sounds good. Hmm. Well, Cecil, you good man. You good leader here. If you say Bessie go to school, then she go.

CECIL: Then I say—she will go. (*Men shake hands.*)

Curtain

NARRATOR: So it came that BESSIE SIMPSON started to school. Now at fourteen she is in the fourth grade, a bright, attractive Navaho maid, learning rapidly, and alert to many changes she is seeing take place.

Cecil Makes a Decision

NARRATOR: The Pattersons lived as missionaries serving the Lord in Navaho Land for five years before gaining a single convert. Each evening they had devotions in their home and any Indians were welcome. Cecil did his task of interpreting faithfully but made no public profession. Then comes this next story called "Cecil Makes a Decision." The characters are JOHN LEE SIMPSON and his daughter, BESSIE; CECIL and his son, NELSON. Background: Same as before (CECIL'S hogan in background).

BESSIE: Hello, Nelson!

NELSON: Hi, Bessie, you wanta play football?

BESSIE: I guess so — I'm not very good at it, tho'. I'd rather sew.

NELSON: Don't ask me to do *that!* I never knew what a football was till Mrs. Patterson gave me this one last Christmas.

BESSIE: Yes, we got a lot of nice things from people over the church that don't even know us.

NELSON: Here come our dads. Let's go play. (*leave*)
(JOHN LEE SIMPSON and CECIL come on talking.)

JOHN LEE: So I say to my woman, "If that dry milk make good

healthy drink for children, then use it."

CECIL: Yes, we use it too, and my kids are all healthier than they used to be. The coming of the missionaries has brought us lots of good things.

JOHN LEE: That true. My woman keep house better. Cook different way. Cleaner.

CECIL: Helen has learned to use their sewing machine. Our kids have better clothes now.

JOHN: Yeah! *I* invite them come here to set up mission. *I know* it be good thing!

CECIL: Yes, it is a good thing, John Lee. They have brought us much good but we haven't mentioned the best thing of all.

JOHN: What you mean?

CECIL: I mean the Christian Book—the Bible.

JOHN: You sound like you going join up with them.

CECIL: Yes, John, Helen and I have decided that tonight when we go to the Pattersons for evening worship, we will say a prayer too. We have met with them and I have read the Bible for them in the Navaho language for *five years.* They have been very patient. Tonight we will tell them we have decided for Christ.

JOHN: Cecil, you leader here. When you and Helen say you believe, then my wife and I soon do, too. Already all our children want to. Soon, maybe big group of Navahos take Christ as Great Chief.

Curtain

Patience of the Navaho

NARRATOR: The Navaho has many enviable qualities. One is a basic sense of honesty. He will not take what does not belong to him and ofttimes an article is seen lying out on the desert where someone has dropped it and no one will pick it up because it doesn't belong to him.

The Pattersons have a little joking answer they give to white friends who are concerned about the safety of their possessions in the presence of the Navaho. They say, "Well, maybe you *had better* lock your car. There *are* some *white people* in the area!"

Time means nothing in the life of the Navaho so he is spared the pressure and tension that is so much a part of our modern age. He is patient, tolerant, and understanding with his children, especially fond of the babies. The result is a good filial response—a veneration and respect for the parent and grandparent. It is said there is no juvenile delinquency in Navaho Land.

The next skit is designed to illustrate the patience of the Navaho, which is good, even though it is sometimes a little trying to the missionary. It takes place in the Patterson home which the Indians enter without knocking. Characters are LOUISE, a Navaho woman, REV. MR. and MRS. PATTERSON.

(*Door slams as Louise enters, material in hand.*)

MRS. PATTERSON: (*enters*) Oh, good morning, Louise. How are you this fine day?

LOUISE: Ugh (*holds out material*).

MRS. PATTERSON: Do you want me to have that material?

LOUISE: (*sign language shaking head "no," pointing to self*)

MRS. PATTERSON: Oh, for yourself? You mean you want to sew?

LOUISE: Ugh (*nods*).

MRS. PATTERSON: I'm sorry, Louise, but I can't let you use the sewing machine today. You see this is one of the busiest days in our lives. Twenty young people and some men are coming today to begin building our new church. I have

rooms to prepare, cooking to do, and many other things. I just don't have time to bother with sewing too. Understand?

LOUISE: (*nods slowly*) Ugh.

MRS. PATTERSON: Then you go on home, Louise, and after a few days come back. I won't be so busy then and I can help you. (*exits.*)

(LOUISE *stays.*)

REV. MR. PATTERSON: (*enters*) Oh! Hello, Louise! I thought I heard Mrs. Patterson tell you she didn't have time to help you today.

LOUISE: Ugh.

REV. MR. PATTERSON: Well, why don't you go home then and come back later?

LOUISE: (*shakes head "no."*)

REV. MR. PATTERSON: Well, rest awhile here then. Did you walk from home?

LOUISE: Ugh.

REV. MR. PATTERSON: How far is that, Louise?

LOUISE: (*holds up hand*)

REV. MR. PATTERSON: Five miles! You must be tired. But Mrs. Patterson is really too busy to help you today. (*exits.*)

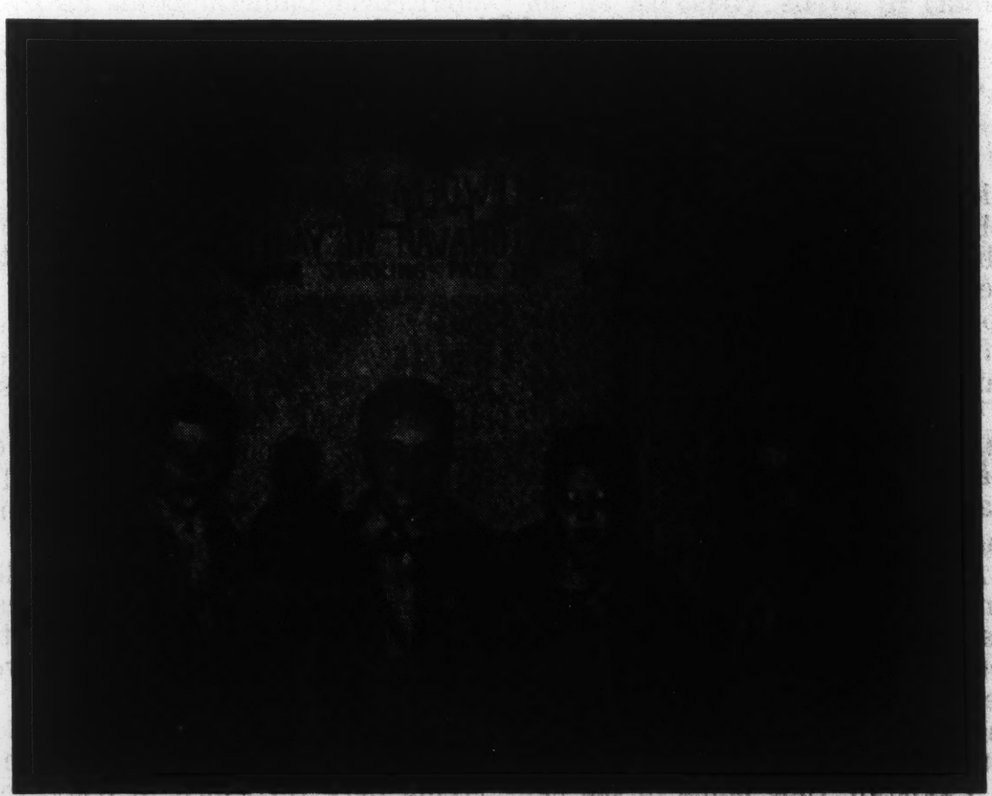
MRS. PATTERSON: (*enters*) You still here, Louise? I thought—well, Louise, you *have* walked a long way. I guess you don't want to go home without getting your work done, do you?

LOUISE: Ugh (*no*).

MRS. PATTERSON: Can you work alone without my help?

LOUISE: Ugh (*eagerly*).

MRS. PATTERSON: Well, I know how that will be, but I also know you'll stay here all day whether you sew or not. (*calling*) Oh, Fred! Wheel out the sewing machine, will you,



Actors from Cub Scout Troop displaying puppets they made themselves

please? There'll be sewing done here today, after all!

Curtain

Dedication Day

NARRATOR: In this last play, called "Dedication Day," we have in the background the new chapel built in the summer of '56 by 20 young work campers and dedicated to the Lord's service on Sept. 30 of the same year. This scene gives all the participants an opportunity to display their puppets in action.

Around 100 Navahos attended this service. The day dawned bright and sunny and we see NELSON TODECHENEE and BESSIE SIMPSON arriving early.

NELSON: Hi, Bessie, you ready for the big day?

BESSIE: Yes, I've been up since sunrise. I guess your dad is all ready to preach?

NELSON: Well, he'll say what the preacher tells him to, I guess. He loves it. Maybe some day I'll be a preacher.

BESSIE: You're a boy. Maybe you can be.

NELSON: Isn't the church pretty? I love those seats the men put together.

BESSIE: And that smooth red floor. It's nice.

NELSON: It's all wonderful—the only church I've ever seen, but I guess there are lots over the world as nice.

BESSIE: Oh, here come some people now. Let's you and I sing "Jesus Loves Me" as we go into the church. Maybe others will join us.

(Go toward church, singing. Others follow in procession, all singing. Some go on through, others cluster in front of church. Sing until all have come through and curtain closes.)

JOURNEYS TO THE FIELD

(*Continued from Page* 264)

Mission sent a cablegram to our Foreign Board to send us at once and by air. Inside of a week we were in New York at the airport ready for our plane. It was a dark, cold, drizzly morning. Would she start? She surely did and in moments was up through that cloud-mass into beautiful sunshine. In 37 hours we were landed in Karachi, including four stops for fuel and food.

One hundred thirty-nine days for Dr. Andrew Gordon, a month by steamship, and now 37 hours or a day and a half by plane. Our Board secretaries can fly out for any special emergency or for a general view of the work. This last summer Mrs. Robert Tebbe of Gordon College, West Pakistan, flew home to see her sick mother and then flew back to her precious little family. Just last month Laura MacLachlan flew home on account of the death of her father.

And now what about these jet liners that are coming into use? I see they come within the scope of my subject. I am a retired missionary and may never ride in one, but you young people who carry the Gospel to the ends of the earth will eat your breakfast here and dinner in Pakistan. More power to you, our oncoming missionaries, who will go out and with the Church there carry the glad tidings to those yet outside the salvation of Jesus Christ. I would still crave for you, however, that sometimes you may travel by sea and cruise along on your way home arriving here refreshed in body, mind, and spirit.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
609 Bedford Ave. S. W.,
Canton 10, Ohio

NEW YEAR'S MESSAGE

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked and paused. He answered soft and low,
"God's will to *know*."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to *do*."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes, this thing all other things above:
God's will to *love*."

Author Unknown

A changing world, but a changeless Christ! This is the exciting theme chosen for the Centennial Year, 1958. What theme could be more appropriate? As we look ahead to the ever-widening opportunities of Christian women to help make Christ's wondrous love known in an ever-changing world, we are aware of our need of each other; of our need to become better acquainted with other Presbyterian women that we may truly be one in Him. If we meet together for prayer and fellowship from time to time our love and understanding will be greater, and our strength for Christian witness increased.

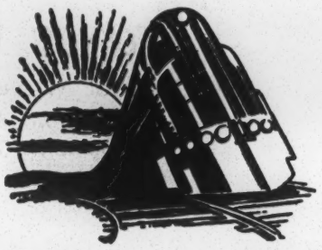
As we face this New Year may we be very sure to seek God's guidance for every task, in every area of life. If our world is to be ever-changing, let us earnestly strive to change it for the changeless Christ—for HIS Kingdom. At the "Mercy Seat" great things can be accomplished. Prayer puts one in touch with God, *not* to overcome any reluctance on God's part, but to take hold of God's willingness. Prayer puts us in that environment in which God can do *for* us and *through* us what He wants to do! He desires His followers to be willing channels for His use in putting "first the Kingdom." In looking to the year ahead may we be serenely aware that we follow a changeless Christ—the "same yesterday, today, and forever"!

O Women of the Church, look forward!
Thy Past challenges thee to a more glorious Future,
To greater service, stewardship and sacrifice.
Press on, in faith and courage never wavering,
Beseeching Him whom thou dost serve in love
To bless thy future work with fruitage and with harvest.

Harriet S. Boobyer

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.



SENIOR LIFE MEMBERS
$25 Each

24. Mrs. Cora Downing, Rock Island, Ill. By her sister, Mrs. R. V. McCreight.
25. Mrs. Thomas Putnam, Detroit, Mich. By friends.
26. Mrs. Mabel Williams. By members of the Sara Wallace Eby WMS, Canton, Ohio.
27. Mrs. Calvin Bell. By the Bedford Avenue Corena Daugherty WMS, Canton, Ohio.
28. Mrs. Hildur Jervis, Canton, Ohio.
29. Miss Ethel E. Kirkwood. By friends in Brookline Tuesday Evening MS, Pittsburgh, Pa.
30. Mrs. John H. Schalek. By friends in Brookline Tuesday Evening MS, Pittsburgh, Pa.
31. Mrs. James E. Tomb. By friends in the Brookline Tuesday Evening Missionary Society.
32. Miss Jane M. Oakley. By her mother, Mrs. Clayton W. McClellan, Pittsburgh, Pa.
33. Mrs. Dorothy Schwartz, Buffalo, N. Y. By Mrs. Anna Blackmore.
34. Mrs. Lois Phillips, Buffalo, N. Y. By Mrs. Anna Blackmore.
35. Mrs. Doris Jardine, Buffalo, N. Y. By Mrs. Anna Blackmore.
36. Mrs. Inez Stevens, Buffalo, N. Y. By Mrs. Anna Blackmore.
37. Mrs. Pearl Christman, Buffalo N. Y. By Mrs. Freda Woods.
38. Mrs. Pearl Aikens, Buffalo, N. Y. By Mrs. Freda Woods.
39. Mrs. Fannie Aderman, Buffalo, N. Y. By Mrs. Freda Woods.
40. Mrs. Mary Marr, Buffalo, N. Y. By Mrs. Freda Woods.
41. Mrs. Alice Wink, Buffalo, N. Y. By Mrs. Freda Woods.
42. Mrs. Anna Michaels, Buffalo, N. Y. By Mrs. Freda Woods.
43. Mrs. Minnie Dahmer, Buffalo, N. Y. By Mrs. Freda Woods.
44. Mrs. Thora Derrick, Buffalo, N. Y. By Miss Edna Klepser.
45. Mrs. Doris Havens, Buffalo, N. Y. By Miss Edna Klepser.
46. Mrs. Charles F. Maines. By the WMS, First Church, Buffalo, N. Y.
47. Mrs. Frederick C. Van Pelt. By the Women's Missionary and Aid Society, South Park Church, Buffalo, N. Y.
48. Mrs. John Rosenbauer. By the Women's Guild, Laurelton Church, Rochester, N. Y.
49. Mrs. Earl Benson. By L.O.A. Gleaners, Willing Workers, and Missionary Society, Argo Church, Iowa.
50. Mrs. Thelma Meyer. By Women's League for Service, Bellerose, N. Y.
51. Mrs. Adelaide Blackaby, Detroit, Mich. By two friends.
52. Mrs. Leota Knoef, Detroit, Mich. By a friend.
53. Mrs. Ruth Palmer, Detroit, Mich. By friends.
54. Mrs. Elaine Schimmel, Detroit, Mich. By friends.
55. Mrs. Margaret Wilson, Detroit, Mich. By Mrs. Isabelle York.
56. Mrs. Lillian Robinson, Buffalo, N. Y. By Naomi Circle of Riverside Women's Associaion.
57. Mrs. James Forsythe, Gary, Ind. By Women's Service Group, Brunswick Church.
58. Mrs. John Warren. By WMS, Warrendale, Pa.
59. Mrs. James E. Miller. By WMS, Warrendale, Pa.
60. Janice Watson, Allison Park, Pa. By Mr. and Mrs. James McFarland.
61. Mrs. Margaret Hawkes, Allison Park, Pa. By a friend.
62. Mrs. Frank B. Walker, Pittsburgh, Pa. By self.
63. Mrs. Annie Lonie. By Jane Winmore Society, Leetsdale, Pa.
64. Mrs. Frances R. Pierce. By Jane Winmore Society, Leetsdale, Pa.
65. M. Agnes Black, Pittsburgh, Pa. By herself.
66. Mrs. W. Roy Bower, Pittsburgh, Pa. By Mary C. Bateman.
67. Miss Thelma Evans, Pittsburgh, Pa. By Leanora L. Ward.
68. Mrs. Stanley Hartung, Clinton, Pa. By friends.
69. Mrs. Melva McConnell, Clinton, Pa. By Mr. and Mrs. Wayne Purdy.
70. Mrs. John K. Lowery. By Willing Workers' Bible Class, Union Church, McKees Rocks, Pa.
71. Mrs. Mary Decker. By Loyal Daughters' Bible Class, Union Church, McKees Rocks, Pa.
72. Mrs. David Gordon, Kayenta, Ariz. By Mrs. Frederick E. Milligan.
73. Miss Ryoko Yotsumoto, Pittsburgh-Xenia Seminary, Pittsburgh, Pa. By Jane W. Woodside.
74. Mrs. David T. McFate, Cochranton, Pa. By Isabel McFate.
75. Miss Elizabeth C. McFate, Cochranton, Pa. By Isabel McFate.
76. Mrs. Frank H. Kutz, Pittsburgh, Pa. By a friend.
77. Mrs. James Clager, Pittsburgh, Pa. By a friend.
78. Mrs. Armand D'Alo, Pittsburgh, Pa. By a friend.

79. Mrs. Pierce Meixell, Pittsburgh, Pa. By Mrs. J. W. Drake.

80. Miss Joyce Myers. By a friend in Brookline Boulevard Missionary Guild, Pittsburgh, Pa.

81. Miss May H. Levy, Pittsburgh, Pa. By a friend.

82. Mrs. Isabel N. Breneman, Pittsburgh, Pa. By Miss Margaret Vaughan.

83. Mrs. Mary Schnupp, Pittsburgh, Pa. By a friend.

84. Miss Margaret Weber, Pittsburgh, Pa. By a friend.

85. Miss Agnes J. Patterson, McDonald, Pa. By her sisters, Margaret and Marie.

86. Mrs. John Crummy, Pittsburgh, Pa. By Miss Bess Lucas.

87. Miss Anne Ralston, Pittsburgh, Pa. By Mrs. Ruth W. Robinson.

88. Miss Margaret Lietman. By Miss Elizabeth Lietman, Pittsburgh, Pa.

89. Miss Marjorie Ellen Ward, Pittsburgh, Pa. By Mrs. Thomas J. Ward.

90. Mrs. George Hoffman, Pittsburgh, Pa. By Miss Margaret Patterson.

91. Mrs. Eugene Oswald, Pittsburgh, Pa. By Miss Margaret P. Lowry.

92. Miss Sally Rosemeyer, Wilkinsburg, Pa. By the Emma Dean Anderson Teen-Age Circle.

93. Miss Virginia McKelway, Wilkinsburg, Pa. By her mother.

94. Mrs. Floyd McCaslin, Evans City, Pa. By the Hannah Circle.

95. Mrs. Verna Miller, Evans City, Pa. By the Hannah Circle.

96. Mrs. Robert Hankey, Evans City, Pa. By the Martha Circle.

97. Miss Genevieve Mariner, Evans City, Pa. By the Mary Circle.

98. Mrs. Frank Lotz, Evans City, Pa. By the Lydia Circle.

99. Mrs. Grace Kline, Evans City, Pa. By Mrs. S. J. Irvine, Jr.

100. Mrs. John Bass, Renfrew, Pa. By a friend.

101. Mrs. Ralph Hoke, Evans City, Pa. By Miss Naomi Mays.

102. Mrs. Carl Sharrar, Evans City, Pa. By Mr. and Mrs. Robert Edgar.

103. Mrs. Lena Wahl, Evans City, Pa. By Mrs. William Schechter.

104. Mrs. Lucie Williams, Evans City, Pa. By the Ruth Circle.

105. Miss W. Eleanor Emory, Bellevue, Pa. By Mrs. Walter Zeigler.

106. Miss Margaret I. Emory, Bellevue, Pa. By Mrs. Paul Borkovich.

107. Mrs. Florence Dempsey, Pittsburgh, Pa. By Miss Maud E. Highton.

108. Miss Pauline Carnahan. By Mr. and Mrs. Paul C. Miller, Springdale, Pa.

109. Mrs. William Kirkpatrick, Butler, Pa. By her aunt, Mrs. Frank Caylor.

110. Mrs. Bessie G. Lincoln, Springdale, Pa. By a friend.

111. Miss E. Laura Gilliland, in memoriam. By her niece, Mrs. Jane C. Illig, Pittsburgh, Pa.

112. Mrs. J. B. Griggs, in memoriam. By her niece, Mrs. T. C. Griggs, Pittsburgh, Pa.

113. Mrs. Virginia Logan, in memoriam. By her sister, Mrs. Louise Augderheide, Pittsburgh, Pa.

114. Mrs. William F. J. Koerbel. By her mother, Mrs. William Millar, Pittsburgh, Pa.

115. Mrs. John C. Conley. By her parents, Mr. and Mrs. J. E. Kline, Pittsburgh, Pa.

116. Mrs. Shirley Menn Kruse. By her parents, Mr. and Mrs. Harry C. Menn, Pittsburgh, Pa.

117. Mrs. Anna Schubert. By a friend, Pittsburgh, Pa.

118. Mrs. Louise C. Dennis. By a friend, Pittsburgh, Pa.

119. Mrs. Victor K. Nye. By Mr. Victor K. Nye, Pittsburgh, Pa.

120. Mrs. Agnes L. Young. By Mrs. Irene McQuilkin, Carnegie, Pa.

121. Mrs. Betty Jean Sposato. By Mrs. Elizabeth C. Ramsey, Carnegie, Pa.

122. Mrs. Wallace C. Zahniser, Pittsburgh, Pa. By Mrs. Rose R. and Miss Helen M. Simmen.

123. Miss Grace Dubel, Pittsburgh, Pa. By Mrs. T. T. Newhams.

124. Mr. Joseph Holman, in memoriam. By Mr. and Mrs. T. M. Holman.

125. Mrs. Richard McConnell, Oakdale, Pa. By Mrs. W. V. Ritchie.

126. Mrs. Theodore Daniels, Oakdale, Pa. By Mrs. Z. R. Scott.

127. Mrs. Edith Grant, in memoriam. By Mrs. George Robinson.

128. Miss Mary Paterson, Pittsburgh, Pa. By Miss Emily Alderdice.

129. Mrs. E. B. Dreesen, Pittsburgh, Pa. By Mrs. E. F. Aupke.

130. Mrs. Jane Weixel, Pittsburgh, Pa. By Mrs. L. H. Osmond.

131. Mrs. Clarence Weikel, Pittsburgh, Pa. By Whitehall Women's Christian Service Federation.

132. Mrs. Harry Ramsay, Pittsburgh, Pa. By Mrs. J. W. Knupp.

133. Mrs. George Harris, Pittsburgh, Pa. By Mrs. G. A. Salzmann.

134. Mrs. L. H. Hurst, Pittsburgh, Pa. By herself.

135. Lila Franks, Pittsburgh, Pa. By her mother, Mrs. W. W. Franks.

136. Mrs. Carolyn McIntyre, Oakdale, Pa. By a friend.

137. Gloria Jean Nilles, Pittsburgh, Pa. By Elizabeth Snowdon.

138. Violet Hausman, Pittsburgh, Pa. By Frances Shannon.

139. Mrs. Mildred P. Morgan, McDonald, Pa. By Mr. and Mrs. Henry Parkes.

140. Mrs. Shirley Potechko, McDonald, Pa. By a friend.

141. Mrs. Stella Delaney, Noblestown, Pa. By Rev. and Mrs. H. P. Smith.

142. Mrs. William A. Aiken, Pittsburgh, Pa. By a friend.

143. Mrs. Dorr R. Drake, Pittsburgh, Pa. By Mrs. Earle F. Elder.

144. Mrs. W. A. Ewing, Pittsburgh, Pa. By a friend.

145. Mrs. John Hanson, Pittsburgh, Pa. By Mrs. Guy F. Custer.

146. Mrs. Charles T. G. Provan, Pittsburgh, Pa. By her husband.

147. Mrs. Samuel M. Thompson, Pittsburgh, Pa. By a friend.

148. Mrs. Robert T. Toner, Pittsburgh, Pa. By Mrs. Rebecca W. Atkinson.

149. Mrs. Laura Cooney, Coraopolis, Pa. By Mrs. Hazel Campbell.

150. Mrs. Marjorie Garland, Coraopolis, Pa. By Mr. A. F. Purdy.

151. Miss Joan Berlin, Coraopolis, Pa. By Dr. and Mrs. A. J. Berlin.

152. Miss Marilyn Booth, Coraopolis, Pa. By Mrs. G. C. Steigerwald.

153. Mrs. A. E. McClaran, Coraopolis, Pa. By Mrs. W. C. Donaldson.

154. Mrs. Belle Steele, Coraopolis, Pa. By Mrs. A. E. McClaran.

155. Mrs. A. F. Purdy, in memoriam. By A. F. Purdy.

156. Mrs. A. F. Purdy, in memoriam. By Mrs. J. H. McCartney.

157. Miss Mary Jane Moore, in memoriam. By Miss Sara Gordon.

158. In memory of loved ones. By Mrs. Martin Clever.

159. Mrs. Nevin Perkey, Carnegie, Pa. By Miss Lulu Rankin.

160. Miss Helen Abbott, Carnegie, Pa. By Miss Phoebe Latimer.

161. Mrs. Robert Byers, Carnegie, Pa. By Mrs. A. E. Prosser.

162. Mrs. Fernal Marlier, Pittsburgh, Pa. By the F. R. Marlier family.

163. Mrs. Charles Rupert, Oakmont, Pa. By a friend.

164. Mrs. Clyde Wygant, Oakmont, Pa. By a friend.

165. Mrs. Mary Milliken, Oakmont, Pa. By self.

166. Miss Katherine Rupert, Oakmont, Pa. By mother and father.

167. Mrs. Howard Hanna, Oakmont, Pa. By her husband.

168. Mrs. William Anderson, Oakmont, Pa. By her husband.

169. Mrs. James Copeland, Oakmont, Pa. By Mrs. William McMillan.

170. Mrs. Gus Carlson, Oakmont, Pa. By Mrs. Harry Oberlin.

171. Mrs. Lucille Thompson, Oakmont, Pa. By a friend.

172. Miss Paula Jo Grubbs, Oakmont, Pa. By mother and father.

173. Miss Nancy Grubbs, Oakmont, Pa. By mother and father.

174. Mrs. William Shott, Oakmont, Pa. By a friend.

175. Mrs. Carl Burkhart, Oakmont, Pa. By a friend.

176. Mrs. Floyd Pyle, Oakmont, Pa. By a friend.

177. Mrs. Walter Meyer, Oakmont, Pa. By a friend.

178. Mrs. Katie Reynolds, Oakmont, Pa. By a friend.

179. Mrs. Harry Wagner, Oakmont, Pa. By a friend.

180. Mrs. Gertrude Webster, Oakdale, Pa. By Miss Elizabeth McGill.

181. Mrs. Janet Meredith Krupitzer, Carnegie, Pa. By Rainbow Class.

182. Mrs. Alice B. Wagner, Carnegie, Pa. By Mr. and Mrs. M. Y. Yoder and Donald.

183. Mrs. Martha Maye Shaw, Carnegie, Pa. By Bertha Demski Bible Class.

184. Mrs. James Mahood, Coraopolis, Pa. By Mrs. John Knoll.

185. Mrs. Robert Sefton, Pittsburgh, Pa. By Mrs. S. A. Schreiner.

186. Mrs. Dorothy B. Glausser, Pittsburgh, Pa. By Mrs. J. C. Downs.

187. Miss Janet Buehn, Pittsburgh, Pa. By Mrs. A. Buehn.

188. Nancy Jean Towers, Oakdale, Pa. By For Others Bible Class.

189. Richard Houghton, Oakdale, Pa. By For Others Bible Class, Union Church.

190. William Fitzpatrick, Oakdale, Pa. By For Others Bible Class.

191. Connie Harper McMillan, Pittsburgh, Pa. By a friend.

192. Mrs. Lillian Shriver, Wilkinsburg, Pa. By Auxiliary Missionary Society.

193. Miss Sara Frech, Wilkinsburg, Pa. By Auxiliary Missionary Society.

194. Mrs. Mary McClelland, Pittsburgh, Pa. By a friend.

195. Mrs. Clay H. Longenecker, Pittsburgh, Pa. By a friend.

196. Mrs. Henry Wright, Pittsburgh, Pa. By Mrs. A. N. Patterson.

197. Miss Rosemary F. Bell, Dumaguete, Philippine Islands. By Mrs. J. H. Offutt.

198. Mrs. H. R. Aubertine, Pittsburgh, Pa. By Mrs. R. A. Hunter.

199. Mrs. R. M. Conn, Pittsburgh, Pa. By Mrs. J. R. Overend.

200. Mrs. G. W. Leslie, Pittsburgh, Pa. By a friend.

201. Mrs. Verne C. Koch, Pittsburgh, Pa. By a friend.

202. Mrs. Clarence Brown, Pittsburgh, Pa. By Mrs. J. M. Brodbeck.

203. Mrs. Harry F. Shannon, Pittsburgh, Pa. By Mrs. R. H. Gallagher.

204. Mrs. R. H. Gallagher, Pittsburgh, Pa. By Women's Guild, Sunset Hills Church.

205. Mrs. Holden F. Wilson, Pittsburgh, Pa. By Women's Guild, Sunset Hills Church.

206. Mrs. Sylvia Cashell, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.

207. Mrs. Albert L. Nauman, Pittsburgh, Pa. By Quilters' Group, Sunset Hills.

208. Mrs. J. H. Neelley, Pittsburgh, Pa. By Quilters' Group, Sunset Hills Church.

209. Mrs. William Schmidt, Portage, Wis. By friends, Caledonia Church.

210. Mrs. Ethel Colvin, Sussex, Wis. By Dr. J. H. Colvin.

211. Mrs. Roy E. Bernhardt, West Allis, Wis. By a friend.

212. Mrs. William Birch, West Allis, Wis. By a friend.

213. Mrs. Howard W. Fidler, West Allis, Wis. By Mrs. C. C. Fidler.

214. Mrs. Floyd Fulton, West Allis, Wis. By a friend.

215. Mrs. John M. Plank, West Allis, Wis. By a friend.

216. Mrs. Thomas W. Zerbel, West Allis, Wis. By a friend.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

FEBRUARY PROGRAM SUGGESTIONS

THEME FOR THE YEAR: *"The Changeless Christ for a Changing World"*

SCRIPTURAL THEME: "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8

FEBRUARY DEVOTIONAL THEME: "I Am the Light of the World." Scripture: John 1:1-5

Jesus was also known as the WORD. In these first five verses of John's Gospel we are reminded of this very fact. Christ was the Living Word come down from above revealing God to mankind. He came from heaven to light up this dark world of sin. He came to reveal to mankind the way of eternal life for He is the Way of Salvation.

"Then spake Jesus again unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12

What the "cloud" was to the wandering Israelites in the wilderness journeys, Jesus is to His followers. By His spirit, His work, His life, and His providential dealing with us, Jesus guides His followers along the way of righteousness. If we go astray, it is not His fault. That is our fault for we are often prone to become color-blind by the tinseled brightness of earthy scenes so that we cannot always see the "Light of the world"—Jesus. "Follow me," said Christ, and then "ye shall not walk in darkness, but shall have the light of life." "Follow me!" That is the rule of Christian conduct; that is the sum total of Christian duty.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me;
Once I was blind, but now I can see;
The Light of the world is Jesus."

PRAYER CYCLE: 31st Day

PRAYER SUGGESTIONS:

Pray that Jesus, the Light of the world, might be revealed as Savior to multitudes still chained to superstition and darkness of sin.

Pray that Jesus, the Light of the world, might be permitted to be the true Light to guide the lives of Teen-Agers, ultimately leading them into service for Him and submission to His lordship.

Pray for all Christian nationals that the Light of Christ might daily grow brighter in their lives and many of their own people might catch His glow.

PROGRAM SUGGESTIONS:

Do not fail to make use of the very interesting articles in MISSIONARY HORIZONS telling of the "Changing Gospel Vehicles." Choose at least one of the articles and have one of the members review it for the group. The topics are "Sailing Vessel to Jet Plane," "Muleback to Missionary Aviation Fellowship," and "Drums to Electronics." These fine topics will give each of us a realization of the changes that have taken place on the mission fields with regards to the means of carrying the Gospel message.

It would be fun to arrange a display showing these various Gospel vehicles being used today. I'm sure you could find pictures and drawings of each in magazines.

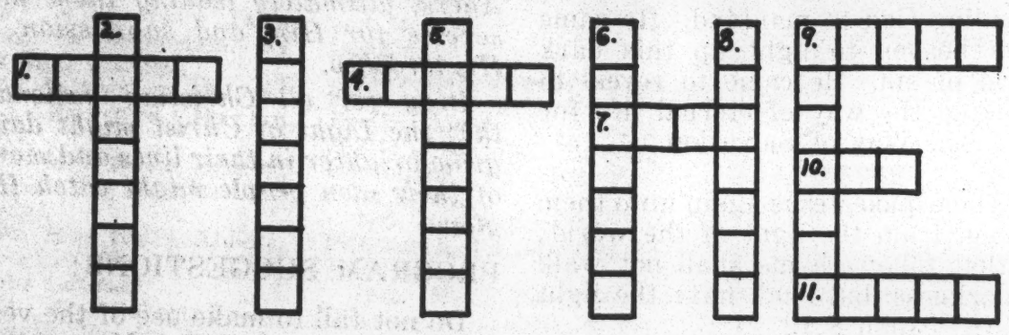
STEWARDSHIP:

Sponsors sometimes "cry out" in desperation concerning the latter part of the Teens' objective as given in the *WGMS Suggested Constitution for Teen-Age Societies* which reads as follows: "And to form the habit of systematic giving." "How can we get our Teen-Agers to be faithful in the giving of their contributions, Teen Task, and Thank Offering?" proves to be a common question asked.

My answer to this problem is to suggest a review or study on the subject of Christian stewardship. Have you secured the stewardship book for Teens listed on the 1958 Reading Course? It is entitled *Lifetime Lease* by Harriet H. Dexter. You will discover this book is written especially for Teen-Agers in a unique style with full consideration of the viewpoint, interests, and needs of youth. It seeks to make clear to youth that stewardship is not only their Christian responsibility but also a wonderful and delightful opportunity to advance in personality and Christian growth. After each chapter you will find helpful "thought and discussion" questions. It would be quite worthwhile to use this book in your meetings, having a limited period for study and discussion. The first of the year is a fine time to start such a study and especially since the new 1958 Teen Task is just being announced and will call for unanimous support from all the Teen societies. The book is sold for 50¢ from the United Presbyterian Book Store.

SOMETHING TO DO

Give each member a copy of the following stewardship puzzle* and have her complete the puzzle. After all have completed it, the leader may read the questions and have various persons answer them. Answers will be found on page 308.



ACROSS:

1. The tenth of one's income.
4. The faithful steward becomes ..... of his master's goods. Luke 12:42-44
7. We should give because we ..... . Matthew 22:37
9. God gives us all things to ..... . 1 Timothy 6:17
10. God's blessings are ..... every morning. Lamentations 3:23
11. What part of our income is holy unto the Lord? Leviticus 27:32

DOWN:

2. Each should be a good ..... of the grace of God. 1 Peter 4:10
3. The first tither. Genesis 14:20
5. It is more ..... to give than to receive. Acts 20:35
6. A prophet who preached about tithing.
8. The offering to God must be without ..... . Leviticus 22:20
9. Give ..... heed to your stewardship. Hebrews 2:1

(*Continued on Page* 308)

*Puzzle arranged by Dorothy Nichols, used by permission from Tell, Missions Magazine for Girls of the Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Birmingham, Ala.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

A PROGRAM FOR LIGHT BEARERS

Fairview Farm
Argyle, New York
March 3, 1957

Dear Mrs. Kuhn:

Good afternoon. May I come in? Thank you. Yes, a cup of tea would be refreshing as I have a great deal to talk about.

You see, I should like to tell you while it is fresh in my mind about the delightful hour we had this morning introducing the Junior Special 1957 to our youngest missionary group. We call them "Light Bearers." Their ages range from four to six years. This morning there were 10 present.

We began with a simple worship service. We lighted our small candle and sang, "This Little Light of Mine." Then a brief prayer by way of saying "Good morning" to God, asking Him to be with us while we were together at church and inviting Him to go with us to our homes also. A Junior boy, who was one of the Helpers for this Sunday, read Psalm 100 from the Bible for us.

Now the big moment of introducing Junior Special 1957 had arrived. Each child was given a "Save Your Dimes" card while the leader read the printing and explained how to use the card. Next each child was given an envelope and a sheet of paper. On the paper the child was helped to print this letter:

Dear Mother and Father,
Please help me put dimes in my dime card. Three dimes each month until June.
Thank you.
Name of the child

Then the letter was folded and placed in the envelope with the coin card.

Children love to take something home to Mommy and Daddy that they have made for them. We felt that by having them write a letter, they would be more apt to show the coin card to their parents when they got home. We hope our plan worked! We had three Junior Helpers present who were able to help the pre-school and kindergarten children with their letters.

The children listened attentively while we read them the letter from the *Ibis*. This is among the materials sent to us by the Literature Department and is most interestingly written as well as very informative. Previous to reading it we showed the large picture of the *Ibis* which also came with these materials and talked briefly about this wonderfully interesting boat.

The children were now each given four pieces of paper about the size of a half-sheet of typing paper and were directed in drawing four pictures to illustrate what we had been talking about.

The first: the river Nile—a green crayon—a few strokes across the page, then a stroke or two up and down with brown to make a tree, with some green on top of that for foliage. Just to be sure, we printed on that page: "The Nile River."

The second: a very simple drawing of the *Ibis*. We pasted on white triangles of cloth for sails.

Third: stick figures to represent "Children come to stand on the river bank and look at me and at the missionaries who live on me." We colored "long—clear to the ground" dresses on the girls and a "large handkerchief on their heads"; then "striped

gowns" for the boys with little round caps on their heads. That is the way they were described in the letter.

Fourth and last: more stick figures showing the missionary lady who lives on the boat telling stories to the eager children.

A folded colored sheet of construction paper formed a cover for our illustrated story book. A small picture of the *Ibis*, which the leader had previously cut from old missionary magazines, was given to each to paste on the front of his cover. And so we had something more to take home to help the family understand just what the dime card was all about.

We had sat for quite a while at our small tables so it seemed best to finish the morning with a dramatization of our lesson. Ten chairs were placed in two rows facing each other with an eleventh chair placed at the head of the two rows. These were no longer chairs but the beautiful boat—the *Ibis!* In the eleventh chair sat the Junior Boy Helper to pilot the boat. Between the two rows stood a Junior Girl Helper who played the part of the missionary lady who lives on the boat.

Our ten Light Bearers stood in a group pretending to be the children waiting for the arrival of the *Ibis*. We talked about watching for it. Would it come today? Yes! There at last we could see it sailing toward us! The pilot put down the anchor. The missionary lady invited us all to come on board. We sat down on the chairs because they were the boat. She had a flannelgraph ready and told us a Bible story. After the story we sang "Jesus Loves Me" and "The B-I-B-L-E." We also sang a little song we had learned while we were drawing our pictures:

> The *Ibis* is a busy boat;
> It sails the River Nile;
> It helps the missionary folk
> Serve Jesus all the while.

We asked lots of questions which the missionary lady answered most graciously. She passed some candy—just as is told about in the letter we read.

All too soon the hour was up. Next month we shall visit the Children's Ward, Memorial Hospital, Sialkot, Pakistan. We are looking forward to being the guests of the Junior Missionary Society in June to see the colored slides of the journey to the five projects.

Thank you for listening so long while I told you how the Light Bearers of the Argyle Church in Argyle Presbytery were introduced to Junior Special 1957.

Sincerely,
Mrs. Miriam B. Randles

THE TEENS

(*Continued from Page* 306)

ANSWERS TO STEWARDSHIP PUZZLE

ACROSS: 1. Tithe, 4. Ruler, 7. Love, 9. Enjoy, 10. New, 11. Tenth.
DOWN: 2. Steward, 3. Abraham, 5. Blessed, 6. Malachi, 8. Blemish, 9. Earnest.

THE TEENS' 1958 CO-ED TASK

AT HOME: SCHOLARSHIPS TO KNOXVILLE COLLEGE, KNOXVILLE, TENN.

ABROAD: SCHOLARSHIPS FOR FIVE GIRLS TO THE GIRLS' MIDDLE, NORMAL AND HIGH SCHOOL, HAJIPUR, SIALKOT CITY, WEST PUNJAB, PAKISTAN

SCHOLARSHIPS FOR FIVE BOYS TO THE CHRISTIAN TRAINING INSTITUTE, SIALKOT CITY, PAKISTAN

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

IN MEMORIAM

Mr. Fred C. MacMillan, of Kansas City, Mo., passed away on Nov. 12 at the age of eighty-seven years. Throughout the Church Mr. MacMillan was known and loved. He was vitally interested in all the work of the Church, and he gave generously, often anonymously, to missions.

Prayer had a great place in Mr. MacMillan's life, and many persons were prayed for who never knew he was remembering them. When the WGMS photo-poster of appointees was received, he hung it in his room and prayed for each one by name. From time to time, a gift of money was sent by him for some project not in the budget; then he was so happy to know what it was used for and included that project in his prayers.

Mr. MacMillan claimed to be an "honorary member" of the Women's Board, and he was always welcomed at various meetings and Conventions, for he was vitally interested, helpful, and encouraging to the women in their work.

Mr. Robert MacLachlan, father of Miss Laura R. MacLachlan of the Sialkot Mission in Pakistan, died at Atkinson, Neb., on Nov. 10. He had been in ill health for some time, and Mrs. MacLachlan was anxiously awaiting Laura's arrival for furlough in mid-November. The sympathy of a host of friends goes out to them in this sorrow and the sad homecoming for Laura.

The father of Miss Glendine Lundquist, R.N., in charge of the Jane Cook Hospital in Frenchburg, Ky., passed away on Nov. 4. After Miss Lundquist's mother's death, she took her father to live with her while she administered the Frenchburg Hospital. She gave up any thought of returning to her place of service in Memorial Hospital, Sialkot, Pakistan, as long as her father needed her care and companionship. We pray for her and her family in their sorrow.

INTERESTING ITEMS

These days I am enjoying language study with the only teacher I can find. He is a Galla-speaking one, with a good knowledge of Amharic. He is none other than our dear Keis Gidada. We have wonderful times with the Word of God each afternoon, and I never cease to marvel at his spiritual insight, his sense of humor, and his glowing personality. God has wrought all these wonders in a man from whom He chose to take the precious gift of physical sight.

Eileen Halewood, R.N.,
Mizan Taffara, Ethiopia

We are busy as usual in the Children's Ward at Tanta Hospital. One little boy, five years old, has not walked because of disease of his backbone. He has been here a year, in bed on his back, but he is able to walk now. He is very happy and wants to keep walking all the time. He loves to sing and is always ready at 3 P.M. to go down to the Chapel with the other children. Dr. Roy Clark is God's big blessing to the Ward and to all the hospital. He takes good care of the children and they love him.

Gomer Mansour, Tanta, Egypt

HAJIPUR SCHOOL NEWS

Miss Edith Williams, whom many of you met when she visited in our churches, is the principal of Hajipur Girls' School in Sialkot City, Pakistan. Recently she was awarded "The Star of Pakistan" by the Pakistan Government for rendering long years of good and faithful service to the country. She asks our prayers for her in her many, arduous duties "that she may be a real star for the Church and her country."

Miss Williams writes: "The school work has brought again this year joys and sorrows, problems and satisfaction. Gene Purdy has joined the staff and has brought new life into the school spiritually, educationally, and socially, and we all love her. The formation and training of a choir by Gene Purdy and Marie Allison (a great desire of mine all these years) is a reality, and I am thankful to God that we have a choir in our hundred-year-old school.

"Preparations for our School Centennial have begun. Our projects for the Centennial are: (1) to collect funds to buy a school bus, for it is getting worse to have our girls walk on the roads and come through the bazaar daily; and (2) to provide memorial scholarships for worthy girls for college studies, these to be given to the best girls, on condition they come back to serve the school. These scholarships are to be in memory of the founder of this school in 1857—Miss Elizabeth McCahon, whose memory we want to honor.

"We need a Mission builder, as a science room is urgently needed. Many more girls are in school now; classrooms which were being used for 150 children in 1930 are now being used for 500 children, so you can imagine what a hard time the teachers are having to take care of all of them. But there is joy and satisfaction that, in crowded classrooms, we have Christ's spirit and His Word is still being taught daily.

"We need your prayers to carry on our heavy task and to celebrate our Centennial. Thanks so much for all you women of the churches are doing for us."

Since this news was received, word has come of the illness of Miss Edith Williams, and at the insistence of the Mission, she has taken a leave of absence in order to regain her health and strength for her work. She needs our prayers for patience in this trial, as well as healing and strengthening of her frail, but vigorous body. (*Secretary's note.*)

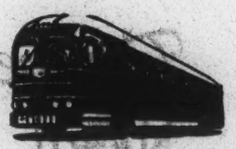
WHERE THERE'S DEDICATION

Many interesting things are told in personal missionary letters; here is a most unusual one received lately. It tells of a woman of vision. She is one who spends all her time in gathering up old pieces of equipment from hospitals, doctors' offices, etc. She was able to secure the floor of a building as a place of storage for the things she receives. She has been given a truck with which to pick up these items. Mission hospitals write to her and she will send to them (at their expense) the equipment which she may have available.

This woman has other interested women volunteers to help her. She operates sans budget, and states that she has not even begun to scratch the possibilities of such a project. Hospitals, clinics, etc., apparently are happy to give her their old equipment just to have it taken out of their way without having to pay for trucking it away. She states that she is willing to let any Mission doctor who desires to secure equipment.

The missionary who told me this added a challenging note: "I'd like for some of the ladies of our missionary societies to see what one person here at home, with a dedication to her job, can do. We have not made any appeals for help for our work, for we have believed that if we could only be used to get people to see the deep *spiritual* needs and aspects of Mission work, that they will give of the *material*. God's children who are really moved by His Spirit in prayer will no doubt give abundantly."

Negro Missions



MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

NOTES AND NEWS

GOD BLESS THEE

Thy goings out, thy comings in;
Thy home, thy friends, thy kith and kin;
Thy hopes and plans, thy work or rest,
God bless them, as He seeth best;
In grief and pain, in joy and cheer;
In all He sends, God bless thy year!

R. B.

A New Year! New opportunities for service here at home and in all our mission areas!

Although we've left Thanksgiving and Christmas far behind us, I do want to tell you of some of the activities of those seasons in one of our schools.

Miss Eva Thomas, teacher of Bible at Henderson Institute, Henderson, N. C., wrote thus: "In addition to the regular routine of responsibilities, we are busy with two programs. The Religious Education Department of the school is preparing and will present a special Thanksgiving program Wednesday, Nov. 27, just before we recess for Thanksgiving holidays. The Youth Department of our church is preparing a Christmas program."

How indebted we are to these teachers who help in many different ways in our schools!

Miss Thomas closed her note to me by saying, "Please remember to pray for us and the work." Have we been as diligent in our part of this work? They depend much on our prayers as well as our gifts.

It was my privilege to share in the meeting of Tennessee Presbyterial with the representatives of the Women's groups and the schools of that area of our Church. Problems were faced; reports of the year's work were made; plans and programs were discussed; weaker groups were encouraged and, underneath all, wonderful Christian fellowship was enjoyed as we worshiped and worked together.

The Junior Missionary Society of the Athens Church, where the meeting was held this year, sang for us and presented a pageant as part of the program.

The ladies of the Athens Church were fine hostesses and anticipated our every need. Rev. and Mrs. C. H. Wilson have given many years of service there and we saw and enjoyed some of the fruit of their faithful work. Due to poor health, Mr. Wilson is retiring from the active pastorate there. One could see respect and love for him by his people.

SAID AT ST. LOUIS

"It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation."—*Martin Luther King, Jr.*

"When still Governor of Georgia, Herman Talmadge tartly advised the churches to become non-segregated themselves before giving advice to others. There was a sting in this taunt . . . In this grimy world hands are seldom clean and comparative purity of heart becomes more important unless mankind is to lose all sense of morality and of charity."—*Liston Pope*

"For me personally, it is impossible to square a philosophy of segregation or subjection with the Christian doctrine."—*Charles C. Parlin*

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

WHO WILL BE NEXT?

In the October issue of MISSIONARY HORIZONS we wrote concerning summer schools of alcohol studies—specifically the *American Institute of Scientific Studies for the Prevention of Alcoholism* held at American University in Washington, D.C., and a similar one held at Loma Linda, Calif.—urging the necessity of training leadership through attendance upon such schools. We suggested that you write for details of the Institutes and that you make plans early to send your pastor, church school superintendent, or some other leader to one of these schools next summer.

ALREADY we have received our first inquiry—from Mrs. A. J. McConnell of Milroy, Ind., who writes: "Indiana Presbyterial has designated $100 to be used for a scholarship to one of the two Institutes next summer. Would you send all information as soon as possible? The Secretary of Youth Work in our presbytery, Rev. Elmon Ward of Princeton, has expressed an interest in attending such a school." Congratulations, Indiana! (See October MISSIONARY HORIZONS for more details.)

HOLIDAY AFTERMATH

Although this is being written before Christmas, it will not reach you until after the holidays. By that time you will have read and agonized over the slaughter on the highways for it WILL happen again this year and every year until America awakens to the fact that the real killer on our highways is alcohol.

Last year the National Safety Council reported that 55 per cent of the fatal accidents occurring during the Christmas holidays involved drinking drivers, and this "official report" is always very conservative. Whatever happens this year we can be sure that one of the great contributing factors to this carnage of death was the high powered advertising campaign to promote the sale and consumption of alcoholic beverages during the holiday season, as evidenced by the following:

1—National Distillers planned to spend $2,500,000 to *prewrap* its products for the holidays—a new idea to replace the recently popular fancy decanter gimmick. In addition it will spend $7,000,000 on holiday *advertising* and *promotion.*

2—Schenley planned to spend $5,000,000 between Nov. 1 and Dec. 31 on holiday advertising and promotion, this being 10 per cent more than last year. It was added that it expected to do about $100,000,000 worth of business over the holiday season this year as a result of an investment in new decanters, specialty containers and packaging, and prewrapped specials.

3—Hiram Walker boosted its advertising budget 40 per cent for its 1957 holiday promotion which will feature expensive foil wrapped packages.

And thus it goes, but Dr. Renwick Patterson, writing in *The Christian Statesman* (from which these facts are taken), goes on to say: "Whether decanters, gift wrapped bottles or little brown jugs are used, the na-

(*Continued on Inside Back Cover*)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa

READING FOR PERSONAL ENRICHMENT

A book about an enterprising Japanese businessman in California, his resolute Christian wife, and their 11 gifted children. A WGMS Reading Course choice.

READING COURSE

The 24th annual Reading Course list has been published and all over the Church women are commencing to read the recommended books. Over 6,000 women will qualify for an award by reading four books from this list. The women of your church should share in this plan which:

1—Offers a concrete plan for Christian reading.

2—Provides the encouragement of sharing in a program with others.

3—Helps us persevere through the stimulus of an award system.

4—Broadens our knowledge of the Christian Church in the whole world.

5—Helps strengthen our spiritual lives.

The awards—a certificate for the first year and a seal for each succeeding year—are a recognition of achievement. Many women read the books who do not desire the awards and there are others who read part of the books. For less than $5 your society can purchase four books. With careful circulation (two weeks for each reader), 20 women can read them in a year.

Send for Reading Course lists to use as markers in the books and see the brief reviews of the books on the Literature page of the October and November issues of MISSIONARY HORIZONS. Choose the books that you think will interest your women, remembering that the first book listed under Home and Foreign is the *study* book on that theme. Order books from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22, Pa. Checks should be made payable to Samuel W. Shane, Treasurer.

TWELVE BASKETS FULL

This new book by Margaret Applegarth (245 pages; cloth $3.00) is a treatment of Christian stewardship that is different from any you have ever read. Stewardship becomes a joyous way of life rather than a legalistic duty. There are 32 chapters, each starting with a Bible text and ending with pertinent quotations from many sources. In her exposition of the text Miss Applegarth gives us a fresh approach to some phase of stewardship enlivened by illustrations by this master story teller, taken from history, from life today, and from the Bible.

The title is based, of course, on the story of the lad with the loaves and fishes. Chapter titles are intriguing: "The Most Colossal Giveaway Prize on Earth," "Murder in the Cathedral Every Sunday at 11 A.M.," "1040 and All That" (Income Tax), "What Gives?" Dr. T. K. Thompson of the Department of Stewardship of the National Council of Churches says, "It should be in every women's group as a study and devotional guide." It is also a good book for individuals to own and to read and an excellent source of illustrations.

PROGRAM PLANNING

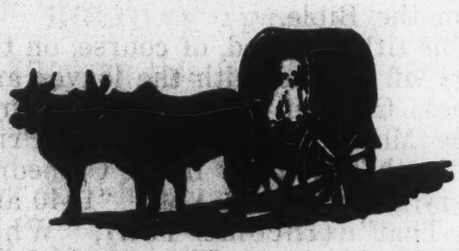
In February we are commencing a series of programs that emphasize the changes that have taken place during our 100 years as a denomination. The world has changed and methods have changed, but the Christ we are serving remains the same. Let us keep this thought central in our programs. The "looking back" that such programs cause should be a source of strength and encouragement as we face the future.

The main source of material for these programs will be articles in MISSIONARY HORIZONS. A number of books of former years, now out of print, might offer some help if you can locate copies in your congregation. These are some of the titles:

March On!—Board of Administration
Facts and Folks in Our Fields Abroad—Anna A. Milligan
Our India Mission—Andrew Gordon
In the Shadow of the Himalayas—Emma Dean Anderson and Mary Jane Campbell
In the Valley of the Nile—Andrew Watson
The American Mission in Egypt (1854-1896)—Andrew Watson
Tomorrow's Egypt—Davida Finney
The Promise—Vera and Howard Buchanan
Egyptian Sudan—Andrew Watson
Behind the Garden of Allah—Ried F. Shields
A Doctor without a Country—Thomas A. Lambie
The United Presbyterian Church and Its Work in America—W. E. McCulloch
At Work in the Homeland—Ralph W. McGranahan

The new history of the United Presbyterian Church by Wallace N. Jamison is promised for early spring. This book should be of some help in program planning. Order from the United Presbyterian Book Store. Price $1.50.

Try to use a different method of presentation each month. Here are a few thought starters.



FEBRUARY — Provide a globe or large map of the world to help visualize the journeys of our missionaries. Cut from magazines pictures of various means of transportation—sailing vessels, modern steamships, airplanes, carts, donkeys, trains, small boats, etc.; also means of communication—telephone, radio, television, record player, movie screen. Mount these in some way and use around the room. Have a group of women impersonating some older missionaries (see a list in the back of *A Handbook on Foreign Missions* for names) and some newer ones discuss "Changing Gospel Vehicles" quite informally. "In the early days we did so and so." "Now we do it this way." It will require a little study and a rehearsal but should emphasize the contrasts of yesterday and today.

MARCH — Pictures of our mission lands mounted on cardboard or on strips of shelf paper and articles from these lands would provide background. Have a woman represent each field and tell of the changes that have taken place in the last 100 years. Each woman might wear the costume of the land she represents and give her account in first person.

TRIBUTES

Mrs. C. J. White

The positive witness of a strong Christian character will be greatly missed by the women of the Christian Service Federation of the Wallace Memorial United Presbyterian Church of Pittsburgh, Pa., in the homegoing of Mrs. C. J. White, mother of Mrs. James Cameron.

Though it saddened the hearts of those who had come to love her, yet they felt a sense of victory and triumph in the Christian life even in her death.

Women of the
Christian Service Federation

Mrs. Carl Antel Hendal

The Missionary Society of the Venice United Presbyterian Church, McDonald, Pa., wishes to pay loving tribute to the memory of Mrs. Carl Antel Hendal who departed Aug. 7, 1957.

She was a devoted and faithful member, wife, mother, and grandmother.

She will long be remembered for her kind loving personality.

Our sincere sympathy we extend to the members of her family, and commend them to the Father's care.

Committee
Mrs. Andrew Harrower
Mrs. Harry McConnell

Mrs. Lillian Jeffries

The Women's Missionary Society of the First United Presbyterian Church of Dayton, Ohio, pays loving tribute to the memory of Mrs. Lillian Jeffries, a Life Member of the WGMS, who was called to her heavenly home in August, 1957.

Her marked devotion to her family and home did not deter her from faithful attendance at her church.

We cherish the memory of her devoted service and outstanding example of cheerfulness.

We extend our sincere sympathy to her family and friends and commend them to our Heavenly Father's care.

Mrs. J. Paul Howard
Mrs. D. R. Murphy

Mrs. Leore Lovett

The Women's Missionary Society of the Tranquility-Seaman United Presbyterian Church of Seaman, Ohio, wishes to pay tribute to the memory of Mrs. Leore Lovett, who was called to her heavenly home June 17, 1957. She was a faithful member for many years, and was regular in attendance at Sabbath School and church services as long as her health permitted.

We commend her loved ones to the Lord whom she loved and served.

Committee

Mrs. Helen B. Hood

The members of the Women's Missionary Society of the Second United Presbyterian Church of Cleveland, Ohio, wish to pay a tribute of love to the memory of Mrs. Helen B. Hood who was called to her heavenly home on Sept. 3, 1957.

She was a sincere Christian, kind and thoughtful, and a faithful member of her Church and Sabbath School, the Women's Missionary Society, and Ladies' Guild. She was a Life Member of the Women's General Missionary Society, and served on the Executive Board of Cleveland Presbyterial and her local society. Helen was intensely interested in all missionary work at home and abroad.

We feel her loss keenly, and shall ever cherish the memory of her devotion and willingness to serve her Lord.

We extend our deepest sympathy to her sister, Miss Hazel Beyersdorf, and may the God of all comfort be near to her in her lonely hours.

The Committee

Mrs. Effie Fix
Mrs. Frances Williams Taylor

The Louise Scott Missionary Society of the New Wilmington, Pa., Church wishes to pay loving tribute to the memory of two of its members—Mrs. Effie Fix, formerly of New Castle, who passed away Sept. 12, 1957, and Mrs. Frances Williams Taylor, a life-long member of our society, who was called home on Oct. 24, 1957.

They were faithful members, regular in attendance at church services when their health permitted, cheerful, pleasant, and willing workers, who will be greatly missed by their friends and fellow society members.

Mrs. Lura O'Brien

On July 31, 1957, our hearts were saddened by the news of the passing of Mrs. Lura O'Brien, who was called to her heavenly home after a long period of illness and suffering, through which she was so very patient.

Mrs. O'Brien had been a member of the United Presbyterian Church of Scotch Ridge, Ohio, and of the Missionary Society, for many years.

She loved the house of the Lord and attended church services and activities cheerfully as long as her health permitted. When her health became impaired, and sickness overtook her, she clung to her Lord. We miss her inspiring and loving words. We all express our sincere sympathy to the family.

Respectfully,
Committee—Missionary Society
Mrs. Bida Canfield
Mrs. Grace Wight

(*Continued on Inside Back Cover*)

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Olson, Miss Bernice, Technician—Frenchburg, Ky
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*On leave of absence for school term 1957-58.
**On leave of absence first semester, school term 1957-58.

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% American Mission should be added to each foreign address

EGYPT

Allen, Mr. and Mrs. Judson W., 1950—Box 1422, Cairo
Ammon, Rev. and Mrs. Eugene H., 1953—Assiut
Armstrong, Mrs. Helen R., 1957—Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955—Box 1422, Cairo
Baker, Mrs. Sara E., 1950—Box 1422, Cairo
Brownlee, Miss Helen R., R.N., 1931—Assiut
Clark, Dr. and Mrs. Roy, 1955—Box 65, Tanta
Cooke, Miss Mildred M., R.N., 1954—Assiut
Dawson, Miss Mary Frances, LL.D., 1922—198 Sharia Ramses, Cairo
Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915—Literacy House, Minia, Egypt
Finney, Miss Lois M., 1953—198 Sharia Ramses, Cairo
French, Miss Elsie M., LL.D., 1909—Box 1422, Cairo
Gersiek, Miss Eleanor L., 1955—Mansura
Gibson, Rev. Richard, 1955—Assiut
Glass, Miss Martha C., 1921—Luxor
Grether, Miss Eulalia D., 1929—Box 1422, Cairo
Grimes, Miss Alice M., 1924—Box 1422, Cairo
Jacobsen, Miss L. Katherine, 1954—Box 1422, Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926—Benha
Kraft, Dr. and Mrs. Norman A., 1949—Assiut
Markley, Miss Mary L., 1954—Assiut
McClellan, Miss Beatrice H., 1948—Luxor
McCreery, Mr. Everett W., 1930—Assiut
McFarland, Miss M. Evelyn, 1919—198 Sharia Ramses, Cairo
McGill, Rev. and Mrs. W. A., 1937—Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918—Fayoum
Meloy, Miss Sarah B., Litt.D., 1923—198 Sharia Ramses, Cairo
*Morrison, Rev. and Mrs. George E., 1950—Luxor
Nolin, Rev. and Mrs. Kenneth, 1955—Cairo
Noordewier, Miss Helen J., 1921—Beni Suef
Patterson, Miss Venna R., 1924—Alexandria
Patton, Miss Frances M., 1922—Mansura
Quick, Rev. and Mrs. Bernard E., 1954—Minia
Roy, Miss Martha A., 1938—198 Sharia Ramses, Cairo
Selver, Mrs. Rachel T., 1925—Fayoum
Skellie, Dr. and Mrs. Walter J., 1924—Assiut
Squires, Miss Norma Lee, 1954—Tanta
Sutton, Miss Inez M., 1949—Luxor
Tait, Miss Marie F., 1925—Assiut
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939—Tanta
Thompson, Miss Mary L., LL.D., 1917—Assiut
Turnbull, Mr. and Mrs. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Watkins, Rev. and Mrs. C. B., 1944—37 Rue Sidi Mitwally, Alexandria
Wright, Miss Laura B., 1921—Minia

On Furlough

Bailey, Dr. and Mrs. Ewing M., 1926—310 E. Detroit Ave., Monmouth, Ill.
Fleming, Rev. and Mrs. K. G., 1940—616 N. Highland Ave., Pittsburgh 6, Pa.
Lorimer, Rev. and Mrs. John G., 1952—Kennedy Apts., 47 Claremont Ave., New York 27, N. Y.
Martin, Miss Helen J., Ped.D., 1915—608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H., 1947—5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
Nolin, Miss Ruth L., 1955—% Giffen, 5505 N. 52nd St., Omaha, Neb.
Tedford, Miss Alberta A., R.N., 1947—1414 E. 59th St., Room 602, Chicago 37, Ill.
Wilson, Miss Elizabeth M., 1932—Lewis, Iowa
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

Special Term

Aigner, Miss Wanda, 1956—Cairo
Anthony, Miss Lillian D., 1956—Assiut
Bender, Miss Elsie L., 1955—Cairo
Burns, Mrs. Iola, 1955—Cairo
Carnahan, Miss Pauline L., 1957—Assiut
Cushman, Miss Dorothy H., 1955—Cairo
Dice, Miss Helen I., 1957—Tanta
Dillon, Miss Lela, 1954—Assiut
Edie, Miss Evelyn C., 1955—Cairo
Edson, Miss Jessie E., 1955—Cairo
Fowler, Mrs. Jessie A., 1955—Assiut
French, Miss Mildred P., 1956—Cairo
Galloway, Miss Helen B., R.N., 1954—Assiut
Galloway, Miss Neva J., 1954—Cairo
Grohman, Miss Margaret D., 1956—Tanta
Hesselink, Miss Alice, 1956—Assiut
Jaspers, Miss Marjorie, 1956—Alexandria
Luebben, Miss June J., 1957—Cairo
Martin, Miss Jacqueline, 1955—Alexandria
Mason, Mrs. Ilma M., 1955—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McCollom, Miss Dhyan, 1957—Cairo
McConkey, Miss Eunice, R.N., 1955—Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Meloy, Mr. and Mrs. George, 1955—Alexandria
Murdock, Miss Joan, R.N., 1955—Alexandria
Osuna, Mr. James D., 1957—Assiut
Pierce, Miss Rachel E., 1957—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Sisley, Mr. and Mrs. J. Robert, 1957—Alexandria
Soule, Miss Lucy J., 1952—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Wright, Miss Dorothy E., 1956—Box 65, Tanta
Yeckel, Mrs. Pearl M., R.N., 1955—Box 65, Tanta

*Associate.
**Leave of absence for family reasons.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952—Sialkot City
Alter, Rev. and Mrs. Joseph C., 1922—Lyallpur
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Cash, Miss Marie E., R.N., 1926—Pasrur
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Foster, Dr. and Mrs. Robert A., 1923—Sialkot City
Gittings, Mr. and Mrs. James A., 1957—Gujranwala
Glassman, Rev. and Mrs. E. H., 1947—Gujar Khan
Green, Miss Florence, 1957—128 Burton Rd., Rawalpindi
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McCurry, Rev. and Mrs. Don M., Jr., 1956—Sialkot
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Noble, Rev. and Mrs. Robert E., Jr., 1956—Taxila
Peterson, Miss Marian T., 1930—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Sargodha
Sutherland, Rev. and Mrs. William, 1918—Taxila
Swenson, Miss H. Janet, 1956—128 Burton Rd., Rawalpindi
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Campbellpur
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

On Furlough

Ardrey, Miss Ruth I., 1924—700 S. Gaylord St., Denver 9, Colo.
Brown, Miss Frances E., 1927—5351 Wingohocking Heights, Philadelphia 44, Pa.
Brown, Dr. and Mrs. O. A., 1951—1074 Casgrain Ave., Detroit 9, Mich.

Cathcart, Miss M. Evelyn, Ped.D., 1925
106 S. Fifth St., Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923
637 S. Detroit St., Xenia, Ohio
MacLachlan, Miss Laura R., 1938—Atkinson, Neb.
Pulliam, Rev. and Mrs. Paul R., 1953
700 Church St., Indiana, Pa.
Vroon, Dr. and Mrs. John, 1941
1121 Neland Ave., S. E., Grand Rapids, Mich.
White, Miss Josephine L., 1951
235 E. 49th St., New York 17, N.Y.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956
Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956—Sialkot
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
James, Miss Eloise L., 1956
Gharial Church, Upper Topa, Murree Hills
McCulloch, Mr. Laurence R., 1955—Rawalpindi
Vos, Miss Helen P., R.N., 1954
United Christian Hospital,
P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955—Sialkot City

Under Appointment—Special Term

Old, Mr. and Mrs. Kenneth G., 1957—Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944—Gurdaspur
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955
Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921—Pathankot
*VanGeyt, Dr. Virginia L., 1955
% Medical Center, Ludhiana

Special Term

McKissick, Miss Dorothea 1952
Woodstock School, Landour, U.P.

Under Appointment—Special Term

Martin, Miss M. Jean, 1957
401 W. Chelten Ave., Philadelphia 44, Pa.

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924—Malakal
Anderson, Rev. and Mrs. W. B., 1951
Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952—Atbara
#Crandall, Rev. C. Lee, 1949—Akobo, U.N.P.
Day, Miss Beverly J., 1953—Khartoum North
Deemer, Rev. and Mrs. James R., 1954—Khartoum
Farquhar, Miss Marian I., 1945—Nasir, U.N.P.
Finley, Dr. and Mrs. Leander, 1925—Omdurman
Galloway, Rev. and Mrs. Willard M., 1948
Box 100, Gedaref
#Hoekstra, Rev. and Mrs. Harvey T., 1948
Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Malakal
#Huisken, Miss Lillian, R.N., 1949—Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950—Wad Medani
Koehler, Rev. and Mrs. John, 1956—Omdurman
Matthews, Miss Aleta J., 1947—Khartoum North
McClellan, Miss Marguerite M., 1926—Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946
Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945
Box 77, Omdurman
Peters, Mr. and Mrs. Harold R. C., 1955—Malakal
Philips, Rev. and Mrs. W. H., 1948—El Obeid
Pillow, Miss E. Verna, 1930—Khartoum
Rankin, Miss Dorothy L., 1946
Doleib Hill, via Malakal
Roode, Dr. and Mrs. Albert G., 1946
Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Malakal
#Sarr, Miss Roxanna, R.N., 1956—Omdurman
#Schuiteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917—Khartoum
Smith, Miss Mary K., M.D., 1944—Nasir, U.N.P.

#Reformed Church in America.

Stewart, Miss Evelyn, 1952—Omdurman
#Swart, Rev. and Mrs. Robert, 1948
Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Obel
Tower, Mr. and Mrs. Gordon M., 1957—Khartoum
Turk, Miss Frances, R.N., 1921—Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949
Ler via Adok, U.N.P., White Nile Mail Service
Webb, Mr. and Mrs. E. A., 1946—Box 900, Khartoum
West, Dr. and Mrs. James A. T., 1953
Ler, via Adok, White Nile Mail Service, U.N.P.
Wilson, Rev. and Mrs. Alexander C., 1951—Omdurman
Wilson, Miss Ruth E., 1951—Gedaref
Wilson, Rev. and Mrs. Talmage, 1955—Omdurman

On Furlough

Adair, Rev. and Mrs. W. B., 1946
55 Elizabeth Ave., Hartford 5, Conn.
#Crandall, Mrs. C. Lee, 1949
% R.C.A., 156 Fifth Ave., New York 10, N. Y.
Gordon, Dr. and Mrs. Robert G., 1946
521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mr. and Mrs. Charles, 1947
167 Hallock St., Pittsburgh 11, Pa.
#Kats, Miss Wilma, 1946—Hickman, Neb.
Pollock, Mr. and Mrs. Edward O., 1946
236 N. Central Ave., Canonsburg, Pa.
#Sikkema, Mr. and Mrs. LaVerne, 1948
Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Walker, Rev. and Mrs. Harold T., 1946
Payne Miss. Apts., Alexander St., Princeton, N.J.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956
Kennedy School of Missions, Hartford, Conn.

Special Term

Banuat, Miss Marjorie A., 1956—Omdurman
Billica, Rev. and Mrs. Willard C., 1955—Malakal
Campbell, Miss Mary Jane, 1957—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Parr, Mr. and Mrs. Monte E., 1955
Pibor, via Akobo, U.N.P.
Turner, Miss A. Katie, 1955—Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922
(Ghimeera) address Box 1111, Addis Ababa
Ens, Miss Anna H., 1956—Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1933
(Majl) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954
Box 1111, Addis Ababa
Halewood, Miss Eileen, R.N., 1947
(Ghimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956
Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947
(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955
Box 1111, Addis Ababa
Kurtz, Rev. and Mrs. Harold, 1955
(Majl) address Addis Ababa
Lusted, Miss Marie, R.N., 1955—Pokwo, Gambela
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Gambela
McCreery, Miss Ruth E., 1950
(Majl) address Addis Ababa
Nichol, Miss Ruth M., 1933—Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Gambela
Russell, Rev. and Mrs. Murray, 1952
Sayo, Dembi Dollo
Strong, Rev. and Mrs. Albert C., 1957
Box 1111, Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955
Sayo, Dembi Dollo
Yilek, Miss Joan E., 1948—Pokwo, Gambela

On Furlough

Knierlemen, Miss Norma H., R.N., 1953
5437 Euclid Ave., Philadelphia 31, Pa.
McGeary, Miss Hazel J., 1946
1111 Jackson Ave., Takoma Park, Md.
Russell, Mr. and Mrs. Fred, 1920
841 E. 69th St., Seattle 15, Wash.
Walker, Mrs. Ruth L., 1923
Box 93, Conoquenessing, Pa.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Box 1111, Addis Ababa
Miller, Dr. Andrew C. N., 1955—(Chimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Sayo, Dembi Dollo

Under Appointment—Special Term

Schaeffer, Mr. and Mrs. Russell A., 1957—1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—2792 Hudson Dr., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmer, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906—"Linwood," Beaver, Pa.
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—227 High St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920—155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Nolin, Mr. and Mrs. W. W., 1922—2792 Hudson Dr., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—379 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—1114 7th St. N.W., Albuquerque, N. Mex.
Whiteside, Miss Ida, 1913—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924—505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—United Presbyterian Center, Frenchburg, Ky.
Clements, Dr. and Mrs. E. V., 1912—155 W. 51st St., Hialeah, Fla.
Colvin, Dr. and Mrs. J. H., 1914—Sussex, Wis.
Fehlman, Miss Margaret J., 1913—1029 N.W. Third St., Miami, Fla.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Coie, Miss Una, 1918—319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—U.P. Children's Home, Mars, Pa.
Pollock, Mrs. Nessie F., R.N., 1942—957 Euclid Ave., Ontario, Calif.
West, Mr. and Mrs. Phil R., 1923—2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M.—808 Chestnut St., Tarkio, Mo.
Chambers, Mrs. H. C.—708 Wilmington Ave., New Castle, Pa.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Moore, Mrs. W. T., 1910—311 Jefferson Ave., Wheaton, Ill.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio
Walker, Mrs. R. W.—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.—213 E. Main St., Sterling, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—Jackson Nursing Home, Potomac, Hagerstown, Md.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION
Pittsburgh, Pa.—May 24-27, 1958

President.....Mrs. Cuyler N. Ferguson, 1301 E. Washington St., New Castle, Pa.
First Vice President..Mrs. Norman P. Allen, 5101 S. W. Richardson Dr., Portland, Ore.
Second Vice President.....Mrs. James M. Guthrie, 707 W. Nelson St., Marion, Ind.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge Dr., Joplin, Mo.
Treasurer.....Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE OF ALLEGHENY AND MONONGAHELA PRESBYTERIALS

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Mrs. William C. Horst.....537 McClintock Ave., Pittsburgh 14, Pa.
Mrs. J. Laurence Montgomery.....1009 S. Trenton Ave., Pittsburgh 21, Pa
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Mrs. John M. Robinson.....1216 Heberton St., Pittsburgh 6, Pa.
BADGE—Mrs. Kenneth H. White.....870 Thorn St., Sewickley, Pa.
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USHERS AND PAGES (Co-Chairmen)—
Mrs. Donald Ferguson.....826 S. Home Ave., Pittsburgh 2, Pa.
Mrs. Edson D. Eldridge.....223 Payne Dr., Pittsburgh 35, Pa.
MUSIC—Mrs. Francis A. Egan.....1120 Hillsview Terrace, Pittsburgh 20, Pa.
PAGEANT—Mrs. A. Reed McCurdy.....323 Columbia Ave., Pittsburgh 29, Pa.
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LITERATURE—Mrs. Edmund S. Beal.....291 Summit St., Pittsburgh 2, Pa.
TREASURERS—
Mrs. Harry V. Eckert.....1306 Sigel St., Pittsburgh 12, Pa.
Mrs. E. L. Campbell.....819 Bellaire Ave., Pittsburgh 26, Pa

TEMPERANCE AND SOCIAL EDUCATION

(*Continued from Page* 312)

ture of whiskey and other distilled spirits remains the same. It's something like putting a rattle snake in a gilded cage. It's a rattler none the less and its venom is still deadly, regardless of the cage in which it is housed. Whiskey out of a decanter or gift wrapped bottle will intoxicate and contribute to the carnage of death on the highways just as truly as will corn-liquor out of a moonshiner's hideaway still. Alcohol is alcohol, no matter how you disguise it and dress it up."

✝

TRIBUTES

(*Continued from Page* 315)

Mrs. James Stump

The Women's Society of the First United Presbyterian Church of Cleveland Heights, Ohio, wishes to pay loving tribute to the memory of Mrs. James Stump, who passed away Sept. 5, 1957.

The memory of her sweet ways will remain in our hearts.

We extend our deepest sympathy to her husband and many friends.

Mrs. Paul Sherwood,
Corresponding Secretary

Mrs. Marna Hofer

The members of the Women's Missionary Society of the Sunbeam Church, Rock Island Presbytery, wish to pay tribute to Mrs. Marna Hofer, who passed away on Sept. 13, 1957. She was a faithful member of our Society, our Sunday School, and the WCTU. She was loved by all who knew her, and will be missed by all.

The Committee

HAPPY NEW YEAR